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Pittsburgh Theological Seminary admits qualified students of any race, color, national or ethnic origin and without regard to age, handicap, or gender.

Pittsburgh Theological Seminary is accredited by the Association of Theological Schools in the United States and Canada and the Middle States Association of Colleges and Secondary Schools.

Pittsburgh Theological Seminary

Catalog 1993-95

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Calendar

1993-1994

Term One

Orientation	September 1-3
First Day of Classes	September 7
Last Day of Classes	November 12
Reading and Examination Period	November 15-19

Term Two

First Day of Classes	November 29
Christmas Break	December 20-31
Classes Resume	January 3
Last Day of Classes	February 18
Reading and Examination Period	February 21-25

Term Three

First Day of Classes	March 7
Easter Break	March 31-April 4
Last Day of Classes	May 17
Reading and Examination Period	May 18-23
198th Commencement	May 24

1994-1995

Term One

Orientation	August 31-September 2
First Day of Classes	September 6
Last Day of Classes	November 11
Reading and Examination Period	November 14-18

Term Two

First Day of Classes	November 28
Christmas Break	December 19-January 2
Classes Resume	January 3
Last Day of Classes	February 20
Reading and Examination Period	February 21-24

Term Three

First Day of Classes	March 6
Easter Break	April 13-17
Last Day of Classes	May 16
Reading and Examination Period	May 17-22
199th Commencement	May 23

I n t r o d u c t i o n

Purpose

Pittsburgh Theological Seminary is a graduate professional institution of the Presbyterian Church (U.S.A.). Located in the heartland of Presbyterianism and part of a thriving city, we seek to prepare men and women for pastoral ministry and Christian lay leadership in all phases of the Church's outreach.

Dedicated to excellence in theological education, the twenty-one member full-time faculty strives to prepare graduates who will demonstrate both personal piety and the keenest possible intellectual understanding of the Gospel and its implications for individual and social living. Serious attention is given to the study of biblical

languages and exposition and to the teaching of theological, historical, ethical and practical disciplines for the successful and meaningful practice of ministry.

The Seminary is rooted in the Reformed history of faithfulness to Scripture and commitment to the Gospel of Jesus Christ. In keeping with our tradition, we continue our mission to be a caring and ecumenical community, to nurture personal faith and corporate worship, to promote global consciousness and service and to encourage students and faculty to relate their studies to the numerous styles of ministry emerging today.

Historical Background

Pittsburgh Theological Seminary was formed in 1959 by the consolidation of two previously separate institutions: Pittsburgh-Xenia Theological Seminary of the United Presbyterian Church of North America and Western Theological Seminary of the Presbyterian Church in the United States of America. The union of the two denominations in 1958 led to the consolidation of the seminaries.

The history of the Pittsburgh-Xenia Theological Seminary began with the founding of Service Seminary in 1794 by the Associate Presbytery of Pennsylvania. Prior to that time the Presbytery had been dependent on a supply of ministers sent out from Scotland. The Reverend John Anderson, D.D., was elected as the first teacher of divinity and the school began with an enrollment of six students. Service Seminary moved twice, first to Ohio, where it became Xenia Theological Seminary and later to Missouri.

It merged in 1930 with a seminary which had been founded in Pittsburgh in 1825 and together they formed the Pittsburgh-Xenia Theological Seminary. This institution was later augmented by the resources of Newburgh Seminary, which was founded in New York City in 1805 by John Mitchell Mason.

The other branch of our pre-1959 history began with the establishment, in 1785 by Joseph Smith and in 1787 by John McMillan, of classical academies in Washington, Pennsylvania.

From these, in 1825, the General Assembly of the Presbyterian Church (U.S.A.), created Western Seminary. It was indeed a western seminary in 1825, the task of which was to furnish a ministry for the rapidly opening frontier territories along the Ohio River.

Since the 1959 consolidation, Pittsburgh Theological Seminary has been located on the old Pittsburgh-Xenia Seminary campus in the Highland Park/East Liberty section of Pittsburgh.

Pittsburgh

The City of Pittsburgh, in southwestern Pennsylvania, is built on and surrounded by the broken hills and wooden slopes which run along her three rivers. Downtown Pittsburgh, located at the point where the Allegheny and Monongahela Rivers merge to form the Ohio, is one of the largest corporate headquarters cities in the United States and the home to such important firms as ALCOA, PPG Industries, USX, Heinz and Westinghouse Electric Corporation. Pittsburgh is easily accessible via modern systems of air, rail and ground travel.

Urban renewal in the city, much acclaimed in recent decades, has included the arts and education as well as physical rehabilitation. An internationally acclaimed symphony orchestra along with resident opera, ballet and theater companies perform regularly in the lavish Heinz Hall for the Performing Arts and in other city theaters. The city is also the steward of several important art collections and museums. Carnegie Central Library has eighteen branches and a suburban Bookmobile service and there are also private and specialized libraries in the area which are often open to the public. Its educational and cultural standard has contributed much to Pittsburgh's listing in the Places Rated Almanac, as one of America's "most livable cities" every year since 1985.

The City of Pittsburgh is the scene of Western Pennsylvania's largest and most important educational complex. Pittsburgh Theological Seminary is associated through the Pittsburgh Council on Higher Education with nine colleges and universities in the city. The cluster of educational institutions in Pittsburgh provides an atmosphere of intellectual growth and offers frequent lectures, on a variety of subjects, which interested persons may attend.

Through the wide scope of field education and other work opportunities, students from the Seminary are involved in many different areas of Pittsburgh. Students serve as pastors in inner-city and suburban churches, as chaplains in hospitals and in county and state penal institutions, as campus ministers and in many other positions which affect the life of the city and its people. Pittsburgh Seminary endeavors to make good use of the many resources for theological education which are available in the metropolitan area. The Seminary also attempts to be an active resource for the city through the stewardship of its facilities and the creative leadership of the members of the Seminary community.

The Master of Divinity Degree (M. Div.)

Q: *May I attend the Seminary on a part-time basis?*

A: *Yes, you can. A number of our students are doing so.*

Q: *Are there evening and weekend classes?*

A: *There are evening classes (see page 17); there are no weekend classes.*

Q: *How are classes scheduled; must I be on campus every day?*

A: *Languages meet most frequently: M,W,F. Most other classes meet either M,W or T, Th. Typically, evening classes are complete in one session per week.*

Q: *Does the Seminary help with placement?*

A: *Yes. Our placement office has a very high level of success. See page 14.*

Studies leading to the Master of Divinity degree are designed to prepare men and women for the various ministries of the Presbyterian Church (U.S.A.) and other denominations. It is a fundamental assumption of the Master of Divinity program that preparation for the ministry cannot be separated from engagement in ministry itself. Thus, the Master of Divinity curriculum is designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish, become complementary components in the educational process.

Admission requirements and procedures for the Master of Divinity Degree are outlined in the Section on Admissions (see page 118).

One hundred and eleven (111) term hours are required for the Master of Divinity degree. When followed on a full-time basis, the program is normally completed in three academic years. Student Pastors are required to spread their degree work over four academic years.

One Biblical Language is required for graduation with the M.Div. degree. Some denominations, including Presbyterian Church (U.S.A.), require a year of each language.

In preparing for Christian ministry, the development of a broad spectrum of knowledge along with a competence in basic pastoral abilities is required. At Pittsburgh Theological Seminary it is understood that this basic professional competency includes:

- The ability to understand and make use of the basic documents of faith, i.e., Scripture, creeds and traditions of the church.
- The ability to think theologically through familiarity with methods and content of Christian thought.
- The ability to communicate clearly through preaching, teaching, and writing, and to provide leadership and counsel in the service of the church.
- The ability to understand in theological terms the sociological, ideological and political aspects of the cultures in which the church ministers.
- The ability to practice ministry in an appropriate professional style.

The Master of Divinity Curriculum

Q: Am I required to take these courses in this order?

A: No. This is a suggested order. You can work out the details with your advisor.

Junior Year

Term I

- Spiritual Formation*
- Biblical Introduction¹
(OT01 or NT01)
- Historical Studies I
- Language

Term II

- Biblical Introduction¹
(OT02 or NT02)
- Historical Studies II
- Language
- Elective

Term III

- Introduction to Systematic Theology*²
- Historical Studies III
- Exegesis
- Elective

Middler Year

Term I

- Pastoral Studies I: Education
- Introduction to Ethics³
- Elective (Language)
- Elective
- Theological Reflection on Ministry⁴

Term II

- Pastoral Studies II: Pastoral Care
- Christology
- Elective (Language)
- Elective
- Theological Reflection on Ministry⁴

Term III

- Pastoral Studies III: Homiletics
- Church and Society: Local
- Elective (Exegesis)
- Elective
- Theological Reflection on Ministry⁴

Senior Year

Term I

- Church and Society: Global
- Church and Sacraments
- Elective
- Elective

Term II

- Elective
- Elective
- Elective
- Elective

Term III

- Spiritual Formation
- Biblical Theology +
- Elective
- Elective

¹ Students must take one Biblical Introduction in each Testament.

² Required elective in systematic theology must be taken after completion of Introduction to Systematic Theology.

³ Required elective in ethics must be taken after completion of Introduction to Ethics.

⁴ Required course carrying one hour credit for each term.

* Offered Term III, 1994-95

** Offered Term I, 1994-95

+ Offered Term II, 1994-95

Suggested Four-Year Master of Divinity Program for Student Pastors (United Methodists Primarily)

Q: I am interested in pastoral counseling. Does the Seminary offer a speciality in it?

A: Students interested in pastoral counseling can satisfy that interest by tailoring their course selections within the regular M.Div. program. Plan to emphasize Pastoral Care courses, *Church and Ministry* (p. 67) and *Ethics* (p. 78). In addition you may consider taking advantage of our cross registration privileges with Pitt and Duquesne Universities to take such courses as *Adolescent Psychology* or additional spiritual foundation offerings.

First Year

Term I

- Spiritual Formation*
- Historical Studies I
- Language

Term II

- Biblical Introduction¹ (OT02 or NT02)
- Historical Studies II
- Language

Term III

- Introduction to Systematic Theology^{2**}
- Historical Studies III
- Exegesis

Second Year

Term I

- Pastoral Studies I: Education
- Biblical Introduction¹ (OT01 or NT01)
- Introduction to Ethics³
- Theological Reflection on Ministry⁴

Term II

- Pastoral Studies II: Pastoral Care
- Christology
- Elective
- Theological Reflection on Ministry⁴

¹ Students must take one Biblical Introduction in each Testament.

² Required elective in systematic theology must be taken after completion of Introduction to Systematic Theology

³ Required elective in ethics must be taken after completion of Introduction to Ethics

⁴ Required course carrying one hour credit for each term.

Term III

- Pastoral Studies III: Homiletics
- Church and Society: Local
- Elective
- Theological Reflection on Ministry⁴

Third Year

Term I

- Church and Sacraments
- Elective (Language)
- Elective

Term II

- Elective
- Elective (Language)
- Elective

Term III

- Biblical Theology +
- Elective (Exegesis)
- Elective

Fourth Year

Term I

- Church and Society: Global
- Elective
- Elective

Term II

- Elective
- Elective
- Elective

Term III

- Spiritual Formation
- Elective
- Elective

* Offered Term III, 1994-95

** Offered Term I, 1994-95

+ Offered Term II, 1994-95

Master of Divinity Regulations

Equivalency Examinations

At the heart of the curriculum in the Master of Divinity program is a core of required courses. Ordinarily all students in the program will take these courses. However, in certain circumstances a student may be excused from a required course. Requests should be submitted to the Dean's Office. The faculty in the field from which the student wishes to be excused will design appropriate tests and have authority to determine whether the student has sufficient mastery for the course to be waived. Waived courses will be listed on the transcript, showing that the requirement was fulfilled, but no credit hours will be given.

English Bible Examination

Passing an examination on the content of the English Bible is required for graduation. This examination is offered annually. Although this requirement may be met as late as the third year, it is recommended that students take the examination in the first year of Master of Divinity studies.

Field Education Requirement

Field education at Pittsburgh Theological Seminary assists students in learning about the practice of ministry through direct involvement in congregations and other settings, under the direction of skilled field supervisors.

Master of Divinity students must complete one year of supervised field education in a setting approved by the Director of Field Education. This requirement is normally fulfilled in the middler year while students are enrolled in the Pastoral Studies sequence of courses so that students can use their field placements as laboratory settings for specific assignments in those courses. During this year students are also required to participate in a weekly seminar for theological reflection on their experiences, under the guidance of a member of the faculty.

The Field Education Program is designed to help students gain acquaintance with a wide variety of ministerial activities, development of skills, sensitivity to the dynamics of pastoral relationships, awareness of the social context of ministry and theological perspective upon the various aspects of the practice of ministry.

A detailed learning agreement, developed by each student in conjunction with his or her field supervisor, coordinates these educational objectives with the needs of the church or agency to be served and provides a basis for a shared evaluation of progress at later points in the year. This requirement has been fulfilled when the final evaluation has been completed by supervisor and student and accepted by the Director of Field Education. This information is shared with the student's sponsoring judicatory only when confidentiality is assured.

Students in the field education program are expected to give approximately ten hours of service in the field per week. Time spent with the field supervisor and in staff meetings should be included in this total, but time spent in travel to and from the field is not to be counted.

Field education placements are negotiated with the intent of broadening each student's range of experiences in order to contribute to his or her personal and professional growth. Placements in hospitals and other service agencies can sometimes be arranged for students who anticipate an institutional ministry after graduation.

Student Pastorates

Student pastors are required by the Seminary to extend their program to four years, taking nine credits per term instead of the normal twelve, to compensate for the amount of time required by their field service. An example of the four-year sequence of courses is listed on page 10. Most student pastors are United Methodist. Baptist student pastorates are available occasionally; Presbyterian student pastorates are not usually available.

Internships

Internships in a wide variety of settings can be investigated through the Director of Field Education. Summer internships include pastorates, youth assistantships and placements in summer camps or parks and secular agencies.

Full-time internships of nine to fifteen months duration in congregations or specialized settings also provide excellent learning opportunities, and can be taken for credit to fulfill the field education requirement. Such internships, usually taken between the middler and senior years, are required by some denominations. The Seminary provides assistance in facilitating these experiences.

Other Field Experiences

Supervised field education, usually scheduled in the middler year, is also possible in the junior and senior years as well.

Students may continue in the same placement for a second year if they are assigned new and more responsible tasks.

Occasional preaching under the auspices of the Preaching Association is also available.

Field work which is not subject to the same standards of supervision and evaluation can also be arranged for students who require additional income or experience. Entering students are cautioned to limit field work and community involvement so that their academic studies will not be put in jeopardy.

United Methodist Studies

Candidates for full Conference membership and ordination as elders in the United Methodist Church must complete courses dealing specifically with United Methodism which include three credit hours each in history, doctrine and polity (*Book of Discipline* of The United Methodist Church, 1988, par. 424). Pittsburgh Theological Seminary offers the following courses to meet this requirement:

CH42 History of Methodism, TH49 United Methodist Doctrine and AD29 United Methodist Polity. These courses are certified by the Division of Ordained Ministry, Board of Higher Education and Ministry, The United Methodist Church. Several elective courses also enhance the studies of United Methodist studies.

Thesis Option

At the completion of 60 hours of course work, a student with a cumulative grade point average of at least 3.5 can petition the Dean to be admitted to the Thesis Option, using the Thesis Option Petition Form available in the Dean's Office. Admission to the Thesis Option is by vote of the Faculty upon recommendation by the Dean. The Dean negotiates the assignment of members of the Faculty as advisors. Once admitted to the Thesis Option, a student registers for three (3) consecutive terms totaling nine (9) credit hours for Thesis Research. A letter grade is given for each term for the appropriate amount of work done as determined by the advisor.

**Placement for
Graduating Seniors**

The Placement Office exists to assist graduating seniors in locating appropriate situations of service in ministry. Senior Seminars on dossier writing, interview skills, and candidacy requirements are held, culminating in an early spring Face-to-Face event during which Presbyterian seniors interview with Pastor Nominating Committees. The Office also distributes seniors' PIF Part I's to all presbyteries in the denomination. The Placement Resource Center houses an inventory of Church Information Forms, Opportunity Lists and audio-visual equipment for sermon critique and distribution to interested committees. The Placement Office also coordinates visits to the Seminary by church officials, pastors and Pastor Nominating Committees through the year. Contacts for students of other denominations are made according to their particular needs. When possible, the Seminary also assists alumni/ae who are seeking new challenges in ministry.

Q: What's the difference between a Master of Divinity (M.Div.) and a Master of Arts (M.A.)?

A: The M.Div. is a 3-year degree, includes a language requirement and is designed for people who plan to be ordained. The M.A. is a 2-year degree and is designed for people who plan a Religious Education emphasis, are seeking a Master's degree in route to Ph.D. work or want a degree primarily for their own edification.

The Master of Arts Program (M.A.)

The Master of Arts Program is designed for men and women who wish to engage seriously in religious studies at the graduate level, but who do not need the full range of courses required in the Master of Divinity Program. The goals of this course of studies include:

1. Providing the opportunity for an academic inquiry into some aspects of the Christian religion.
2. Enabling students to concentrate their studies in one or, at most, two areas of research, under the guidance of a member of the faculty, in preparation for the writing of a thesis.
3. Affording specialized work in the field of Christian Education (see Religious Education Emphasis).

Seventy-two (72) term hours of studies are required for the degree. Thirty hours are to be distributed as follows:

Bible

Nine hours: BI02 and OT01 or OT02 or NT01 or NT02; and one elective.

History

Six hours: CH01 or CH02 or CH03.

Theology

Six hours: TH01 and TH02 or TH03.

Ethics

Six hours: ET01 and one elective.

Sociology of Religion

Three hours.

NOTE: Up to twelve hours may be taken through PCHE schools.

Normally, two years of full-time academic work are needed to complete the program. There is a five-year statute of limitations. M.A. candidates may apply for transfer to the M.Div. program at any time prior to the awarding of the M.A. degree; but once the degree has been awarded, courses credited toward the M.A. may no longer be used for the M.Div.

All candidates are required to write an M.A. thesis, which will normally be between eighty and one hundred pages in length. Up to six hours of credit may be received for Independent Study done as research for this project under the direction of the Thesis Adviser, who must be a member of the faculty. It is the responsibility of the candidate, with the assistance of the Director of the M.A. Studies, to select an appropriate Adviser, who should agree to work closely with the candidate. Written agreement to do so should be in the hands of the candidate by the Spring preceding expected graduation, as the Thesis will be due at the end of Term II of the graduation year.

Religious Education Emphasis

A special track which emphasizes religious education is available for M.A. candidates who wish to prepare for non-ordained educational ministries. Their courses of study should reflect the balance of studies described above. Some work will be taken at the School of Education of the University of Pittsburgh. Choice of such courses will be made in consultation with the Education faculty of the Seminary. The M.A. thesis is required as above and will be completed with an Adviser approved by the Education faculty of the Seminary. At least six but no more than nine term hours must be taken in supervised field education. Arrangements for such work will be made through the Director of Field Education in consultation with the Director of M.A. Studies and credit will be granted as Independent Study courses taken with the Education faculty.

Evening Program

Beginning in fall, 1991, the Master of Divinity and Master of Arts degrees can be obtained through an alternative evening program. The program is designed for students who must maintain their full-time employment while pursuing a seminary education. This would include persons presently in non-church-related work who are intending to pursue a church vocation as well as those pastors and educators presently serving churches, but who have not earned a seminary degree. The program might also be used by active church members who are interested in serious theological study, but do not intend to pursue a church vocation.

The alternative evening program assumes that students will take two three-credit classes per term (18 credits per year) rather than the regular four classes per term. Master of Divinity students could complete their required classes in four years then move on to two years of electives, graduating at the end of six years with the 111 hours required for the degree. Master of Arts students would likewise take two three-credit classes per term and complete the 72 hours required for that degree in four years rather than the usual two.

All classes, evening and day, are available to all students. Persons who begin the evening program and later decide to move to the day program are welcome to do so. Evening students who determine that they can handle more than two courses per term may do so

Proposed Evening Program

1993-1994

Term I

- Pastoral Studies I: Education
- Introduction to Ethics*¹
- Theological Reflection on Ministry ²

Term II

- Pastoral Studies II: Pastoral Care
- Church and Society: Global
- Theological Reflection on Ministry ²

Term III

- Pastoral Studies III: Homiletics
- Elective
- Theological Reflection on Ministry ²

1994-1995

Term I

- Hebrew
- Church and Sacraments*

Term II

- Hebrew
- Biblical Theology

Term III

- Hebrew Exegesis
- Spiritual Formation

1995-1996 Tentative

Term I

- Introduction to Systematic Theology*³
- Historical Studies I*

Term II

- Biblical Introduction*⁴
(OT01 or NT02)
- Historical Studies II*

Term III

- Spiritual Formation
- Historical Studies III*

1996-1997 Tentative

Term I

- Greek
- Biblical Introduction*⁴
(OT01 or NT01)

Term II

- Greek
- Christology*

Term III

- Greek Exegesis
- Church and Society: Local

* Master of Arts degree requirements. One Ethics Elective is also required.

¹ Students are required to take an elective in Ethics after completion of Introduction to Ethics

² Students will register for these additional credits (one hour per term) during the academic year they are engaged in field education.

³ Required elective in systematic theology must be taken after completion of Introduction to Systematic Theology

⁴ Students must take one Biblical Introduction to each Testament

Dual Degree Programs

The Master of Divinity/Master of Social Work Dual Degree Program

To encourage and equip women and men to engage in social work both in and out of the church and to provide opportunities in social work for students who feel a call to practice within a church setting, the Pittsburgh Theological Seminary and the University of Pittsburgh Graduate School of Social Work have developed a program offering the Master of Divinity/Master of Social Work Dual Degree.

The dual effort enables students to receive both the M.Div. and the M.S.W. in four years of post-baccalaureate study instead of the usual five. Nevertheless, the dual program provides a full course of study in both theology and social work. This is effected by equating certain courses now taught in both schools, by making provision for courses taken in one school to count as electives in the other and by developing specialized field placements.

The curriculum of the Graduate School of Social Work encompasses studies in four major curriculum areas or "clusters": Health/Mental Health; Juvenile and Criminal Justice; Poverty and Associated Problems; and Children and Youth.

Candidates for the dual degree who enter the program through the Seminary will concentrate on theological studies during the first two years. Application should be made to the University of Pittsburgh Graduate School of Social Work during the first term of the second year at the Seminary. The third and fourth years will be spent predominantly at the School of Social Work, but one course per term will be taken at the Seminary. Should a student elect to terminate the dual degree program before its completion and seek only one degree, he or she will be required to complete all of the work ordinarily required for that degree.

Inquiries regarding the Graduate School of Social Work and requests for Social Work catalogs should be addressed to:

*Director of Admissions
Graduate School of Social Work
University of Pittsburgh
Pittsburgh, Pennsylvania 15260.*

The Master of Divinity/Master of Library Science Dual Degree Program

In 1968, Pittsburgh Theological Seminary and the School of Library and Information Science of the University of Pittsburgh established a cooperative program to train men and women in theological librarianship. The program, designed to be completed in four years, culminates in two degrees, the M.Div. from Pittsburgh Theological Seminary and the M.L.S. from the University of Pittsburgh.

Students usually take the first part of their work at the Seminary and begin work at SLIS in their third year. Students are required to take the following courses at SLIS: LIBSCI 2087 (Theology Resources and Services), three credits of LIBSCI 2021 (Field

Experience) at the Seminary's Barbour Library, and three credits of LIBSCI 2019 (Individual Research) in a theology-related topic. At the Seminary, students will take several bibliographic courses to fulfill requirements for the degree program.

For more information about the dual degree program contact Dr. Stephen Crocco at the Seminary. Inquiries regarding SLIS should be addressed to:

*Director of Admissions
School of Library and
Information Science
LIS Building
University of Pittsburgh
Pittsburgh, Pennsylvania 15260*

The Master of Divinity/Master of Business Administration Dual Degree Program

Management of the life of the church, in larger local congregations and in regional and national agencies, increasingly requires familiarity with business practices and the availability of some people who are able to combine professional knowledge and experience in the traditions of Christian ministry and in the area of business administration. In addition, only acquaintance with the actual

theory and practice of business administration can enable the Christian minister to make informed contributions to the reality of business life in our time.

Therefore, the Pittsburgh Theological Seminary and the Graduate School of Business at the University of Pittsburgh have developed a program for a dual degree, the M.Div./M.B.A. By

adopting a four-year plan of study at the Seminary, and by using primarily evening M.B.A. courses, a candidate for this dual degree can accomplish all necessary requirements within four years. For further information on the curriculum

and admissions requirements at the Graduate School of Business, write to:

*The Dean's Office
Graduate School of Business
The University of Pittsburgh
Pittsburgh, Pennsylvania 15260.*

The Master of Divinity/Master of Health Administration or Master of Public Health Dual Degree Program

This dual degree program with the Graduate School of Public Health at the University of Pittsburgh is designed to be completed in five years. It is part of greatly increased interest in coordinated work in medicine and theology, and it provides for the need to have fully qualified experts who are able to combine the Christian ministry with the expanding fields of Health

Administration and Public Health. The program leads to two degrees, the M.Div. and either the Master of Health Administration (M.H.A.) or the Master of Public Health (M.P.H.). For further information write to:

*The Dean
Pittsburgh Theological Seminary
616 North Highland Avenue
Pittsburgh, Pennsylvania
15206-2596.*

The Master of Divinity/Juris Doctor Dual Degree Program

In 1983, the School of Law at Duquesne University and Pittsburgh Theological Seminary established a dual degree program leading to the M.Div. and Juris Doctor (J.D.) degree.

In the Judaeo-Christian tradition the contact is very close between justice and law, and the ministry of the people of God. The practice of ministry is frequently intertwined with the administration of law. Graduates of the program would be

expected to work in a wide array of professional tasks, such as law firms which specialize in serving religious institutions as clients, church boards and agencies, and parish ministries of various kinds.

Due to the nature of the professional requirements of the practice of law and ministry, neither the School of Law nor the Seminary can surrender any of their required courses. However, while separate completion of

both degrees would normally take six years, the dual program allows for the completion of both degrees in five years by permitting work done in one institution to count for credit in the other institution. The School of Law may award elective credits not to exceed nineteen in the day division and fifteen in the evening division for some Seminary courses; the Seminary may award elective credits for courses taken at the School of Law up to eighteen hours. The faculties have drawn up a list of courses which are agreed upon

to be credited by the other institution. This list is available upon request.

Admission into the program is determined by each institution separately; admission into one institution does not guarantee admission to the other. Inquiries concerning the Law School at Duquesne University should be sent to:

*Director of Admissions
School of Law
Duquesne University
Pittsburgh, Pennsylvania 15282.*

The Master of Divinity/Master of Science (Public Management and Policy) Dual Degree Program

The School of Urban and Public Affairs (SUPA) at Carnegie Mellon University and Pittsburgh Theological Seminary began in 1983 offering a dual degree program leading to the two degrees of Master of Divinity (M.Div.) and Master of Science in Public Management and Policy (M.S.).

Through the recognition by both institutions of work performed in the other institutions for advanced standing, the program can be completed in four years. Normal completion of each degree program independently would require five years. Admission is determined separately by each institution, admission to one institution does not guarantee admission into the other.

Public Management and Policy is increasingly required for the practice of ministry at all levels. The dual degree program seeks to prepare persons as experts in urban policy and management as well as theology in order to establish a group of specialists ready to serve the church as practitioners and consultants through a combination of expertise which is constantly in demand.

Inquiries concerning the SUPA part of the program should be directed to:

*The Dean
School of Urban and Public Affairs
Carnegie Mellon University
Pittsburgh, Pennsylvania 15213.*

The Master of Arts (Religious Education)/Church Music Dual Degree Program

Pittsburgh Theological Seminary and The School of Music at Duquesne University established a dual program in Church Music and Christian Education in 1983. The program culminates in an M.A. degree in Church Music and Christian Education which is awarded by Pittsburgh Theological Seminary.

The program can be completed in three years. Admissions are to be determined by each participating institution separately; admission into one institution does not guarantee admission by the other institution.

The curriculum is designed to prepare qualified persons to minister to local parishes both musically and educationally. A combination of these forms of ministry is often found desirable and practical.

Inquiries concerning the School of Music should be addressed to:

*Director of Graduate Studies
School of Music
Duquesne University
Pittsburgh, Pennsylvania 15282.*

The Master of Sacred Theology Degree Program (S.T.M.)

Studies leading to the Master of Sacred Theology Degree are designed to provide an opportunity for continued academic work beyond the Master of Divinity Degree. The degree has a twofold purpose: continuing or returning students may (1) specialize in a particular area of interest, or (2) develop a more informed and relevant approach to Christian service.

Admission to the Master of Sacred Theology degree program is predicated on holding a Master of Divinity degree or its equivalent.

A candidate for the S.T.M. degree must complete the equivalent of at least thirty-six (36) credit hours of graduate studies beyond the Master of Divinity degree.

- A thesis in the selected field of study is required. In some cases a project may be substituted for the thesis.
- Nine hours of course work must be taken in advanced seminars designed for post-M.Div. students (see section on Course Descriptions, page 94).

- Nine hours will be devoted to the completion of the thesis or project.
- The remaining eighteen hours are elective courses and should be concentrated in the selected field of study.
- Not more than twelve hours of the elective courses may be taken at other accredited institutions with the adviser's approval.

The Director of the S.T.M. program will assign an appropriate faculty adviser who will be available for consultation with the candidate. The statute of limitation is four academic years from the date of matriculation. Normally, no work taken prior to matriculation will be counted toward the degree.

Q: *What's the difference between a Doctor of Ministry (D.Min.) and a Doctor of Philosophy (Ph.D.)?*

A: *The D.Min. is a non-residential program for people who have already been pastoring for at least three years and are seeking degree work which will enhance their on-going ministry. The Ph.D. is primarily for people who plan to teach on the graduate or undergraduate level, or engage in some other kind of scholarly endeavor.*

Doctor of Ministry Program (D. Min.)

Purpose

Developing competency in ministry is a process in which clergy are engaged throughout their lives. The Doctor of Ministry Degree is designed to facilitate this process through systematic and disciplined study that will lead to a demonstrably higher level of competence in integrating all aspects of ministry.

The program utilizes ministry-related studies, papers, projects and other assignments to improve proficiency in such areas as:

1. Defining and analyzing complex situations in ministry to understand the various factors involved and to identify opportunities for effective service.

2. Organizing insights from biblical studies, theology and the social sciences to address issues involved in one's ministry.

3. Taking responsible action with a deeper grasp of homiletical, educational, counseling and administrative principles enhanced by a biblical, historical and theological heritage.

4. Evaluating actions and their outcomes from a variety of perspectives.

Doctor of Ministry candidates select one of the following tracks: Parish Focus, Reformed Focus or the Pastoral Care Focus.

All the focuses are designed so they may be completed in three academic years. Thirty (30) credit hours of course work are required for graduation. In addition, a doctoral project valued at six credit hours must be completed. These projects should arise out of a specific situation, issue or problem in the candidate's ministry and demonstrate the ability to integrate theological resources with the practice of ministry. All work must ordinarily be completed by the end of the fourth year after matriculation, unless an exception is granted by the Doctor of Ministry Committee.

Admission requirements and procedures for the Doctor of Ministry Degree are outlined in the section on Admissions (see page 121).

Scheduling Options

In order to meet the different schedules of ministers, two time options are offered each year for the Parish Focus. Option I classes meet on the Pittsburgh campus every Monday for four terms. Two seminars or colloquia are taken each ten-week term. Option II is designed to accommodate students who live beyond commuting distance from Pittsburgh. It concentrates study in four two-week sessions, extending over two years.

Two seminars or colloquia are taken in each session. Guided reading lists are sent to students several weeks in advance of the sessions to allow for adequate preparation.

A new group will begin the Reformed Focus in 1994, using the Option II schedule of concentrated periods of study. The next group in the Pastoral Care Focus is planned for 1995, using the Option I schedule of Monday classes.

On occasion, satellite sites for Option II groups in the Parish Focus are used for the required seminars. Ordinarily, these sites are located in the Middle Atlantic States. However, all students must enroll in the Proposal Colloquium and the Biblical Seminar on the Pittsburgh campus. For further information contact the Doctor of Ministry Office.

Collegiality

Clergy who enroll in a focus during a particular term remain together during their seminars and the colloquium. Other students are not usually added to the group. This assures a high level of collegiality and trust and facilitates the peer learning which is essential to the program.

Parish Focus

The Parish Focus is designed to involve the student's ministerial setting in all phases of the program. These include the Seminar Phase, consisting of seven seminars looking at various areas of ministry; the Colloquium, in which the nature of the doctoral project is developed; and the Major Project Phase involving two elective courses, the implementation of the project and the writing of the doctoral paper.

While most ministers who elect the Parish Focus serve congregations, others with specialized ministries have found it a flexible vehicle adaptable to their own situation. These have included denominational posts, ecumenical agencies, prison work and various school ministries. In every case, however, the clergy person must intentionally involve his or her people in the program of study. This insures that the people as

well as the student benefit directly from the Doctor of Ministry Program.

This involvement proceeds through a local committee chosen by the student. In the Seminar Phase, the committee discusses the program with the director during a visit to the church and prepares a mission statement. This statement is used to guide the student's appropriation of course work and becomes part of the data used to select and define the major project. During the Colloquium Phase, the committee consults with the student concerning possibilities for the major project. In the Major Project Phase, the committee works with the candidate in implementing the project. This project may take place at the parish level, the denominational level, or the ecumenical level, depending on the minister's situation.

Required Courses in the Parish Focus

Doctrine of Church and Ministry DM01

This core seminar focuses on the theology of the church, with special emphasis on implications for the practice of ministry. Theology is understood and applied in light of specific situations in the candidate's ministry.

Pastoral Care DM02

Theological and psychological insights are focused on the theory and practice of caring, with case studies furnished by the students.

Homiletics

DM03

This is an advanced course in the theory and practice of preaching in the context of worship, with student input central to the seminar.

Administration

DM04

Problems in church administration, including the development of stewardship and lay leadership, are addressed in light of theological criteria and administrative theory.

Education

DM05

This course is designed to introduce clergy to contemporary discussions about the educational ministry of the church and provide disciplined ways of thinking about that ministry, particularly in the congregational setting.

**Congregational and
Community Issues**

DM06

A case method is used to consider problems confronting the church in society, with the discipline of Christian ethics as a major resource.



John Mehl

Proposal Colloquium

DM07

This course is designed to aid the student in focusing upon an area in ministry for the doctoral project. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops a proposal in consultation with peers and faculty.

Biblical Seminar

DM08

This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in church and ministry. The relationship of these themes to the problems students are considering for their Major Projects will also be discussed.

Reformed Focus

This Focus is designed to cultivate the Reformed emphasis on the minister as a theological leader of the church. The adjective, “theological” calls attention to the formative role theological reflection and knowledge ought to have in the practice of ministry. The substantive, “leader of the church” indicates that the context of the theological reflection that is needed must be the church’s unceasing struggle to live out all dimensions of faithful service to Jesus Christ.

The goal of the program is to develop the ability of participants to formulate theologically based actions directed toward “the great ends of the church”, as these ends have been understood in the Reformed tradition. To accomplish this purpose six “core” seminars develop the student’s awareness and understanding of Reformed contributions in the areas of biblical studies, theology, ethics and worship. In addition to these seminars, the Proposal Colloquium and nine hours of electives are required for the degree.

Three of these elective credits must be in the discipline most germane to the “practical” aspect of the student’s project (education, pastoral care, homiletics, administration, etc.). Three other elective credits must be in one of the disciplines contributing to the “biblical and theological” chapter of the doctoral paper. The final three elective credits are at the discretion of the student and the major adviser, and should be considered additional research for the project.

The structure of this focus is similar to the Parish Focus. It includes a Seminar Phase, involving the six “core” seminars, the Colloquium Phase, in which the design of the doctoral project is worked out and the Major Project Phase, involving the completion of electives, implementation of the project and writing of the doctoral paper. A local committee participates in drafting a mission statement that informs the student’s project. The committee also functions as a sounding-board for the student in the planning, execution and evaluation of the project.

Required Courses in the Reformed Focus

Reformed Theology DM40

This course provides a systematic analysis of the ways in which different types of theology within the Reformed tradition have dealt with some of the most important doctrines of the Christian faith. Among the variations studied are the "high Calvinism" of the Synod of Dort; the Amyraldian theology; "federal" theology; the Princeton School; the Mercersburg theology; and representative "liberal," "neo-orthodox," and "evangelical" Reformed theologians. Doctrines considered include the concept of the "sovereignty" of God; the covenant of grace; the atonement of Christ; grace and "free will"; the Church as the "communion of saints" and the Kingdom of God.

Biblical Authority and Interpretation in the Reformed Tradition DM41

This course is designed to help students synthesize the most important ingredients that must go into a responsible presentation of biblical teaching in the Reformed tradition today. These include the history of the Christian canonical scriptures; the meaning of the "Scripture Principle" of the Reformation;

and the main types of biblical interpretation before and after the historico-critical approach. Among the latter types, the hermeneutics of Schleiermacher, the Princeton School, "Fundamentalism" and Karl Barth are singled out for special attention.

Worship in the Reformed Churches: Tradition and Timeliness DM42

For those whose heritage is the Protestant Reformation, tradition has stood for authority opposed to Scripture and timeliness is often contrasted with tradition. But, there is now a growing awareness of the priority of the Christian community and a deeper appreciation for the whole life of the church as it has been nurtured and formed by the Holy Spirit in every age; and that in Christian theology timeliness and tradition are held together by "Jesus Christ, the same yesterday and today and forever." It is in this context that we must understand worship in the Reformed churches.

**The Social Transforming
Character of
Reformed Ethics
DM43**

The course reviews the motifs of Christianity's relationship with culture in the thought of H. Richard Niebuhr and then focuses on the transforming motif as expressed in Reformed thought. The Reformed tradition's relationship to politics, revolution, economics, technology and vocation is investigated in western culture.

**Reformed Ecumenism
DM44**

This course is designed to enable the student to appreciate the Reformed heritage within today's ecumenical context. It examines the roots of the Reformed concern for the unity of the church. It deals with the most troublesome theological issues that emerge in ecumenical discussions (e.g., authority, confessionalism, scripture and tradition). It also considers what the Reformed stance should be on recent proposals for achieving mutual recognition by the churches in the areas of baptism, eucharist and ministry.

**Theological and Ethical
Issues Before the Church
DM45**

This course studies the positions of churches of the Presbyterian family on ethical and theological issues that caused great controversy in recent decades and continue to be issues on which there is confusion and controversy today. Questions such as abortion - the "right to life" versus the "right to choose"; capital punishment; nuclear weapons and the threat of nuclear war; environmental ethics; bio-medical ethics; the problems of Central America and the sanctuary movement; prayer in the public schools; pornography and the problem of censorship; are among those that may be singled out for close study.

**Proposal Colloquium
DM07**

This course is designed to aid the student in focusing upon an area in ministry for the doctoral project. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops a proposal in consultation with peers and faculty.

Pastoral Care Focus

The Pastoral Care Focus provides for advanced study in the arts of pastoral care and counseling.

Through a cooperative relationship with Pittsburgh Pastoral Institute (PPI) three distinct emphases are offered. They are a Parish Emphasis, a Clinical Emphasis and a Clinical Emphasis with a Certificate in Pastoral Counseling from PPI. This certificate meets the didactic supervisory and counseling requirements for membership in the American Association of Pastoral Counselors.

During the first year of study all students in the Focus enroll in six core seminars at Pittsburgh Seminary. They then select one of the three emphases for the remainder of their work.

Three electives, the Proposal Colloquium or Integrative Seminar, and the doctoral project are required to complete the D.Min. degree. Those who wish to engage in the additional work in counseling and supervision necessary for the Certificate in Pastoral Counseling should apply to PPI to do so.

In the Parish and Clinical Emphases, local involvement in the student's work follows the design used in the Parish Focus. A committee participates in drafting a mission statement that informs the student's project. The committee also functions as a sounding-board for the student in the planning, execution and evaluation of the project.

Required Courses in the Pastoral Care Focus

Human Development DM21

This seminar will examine the dynamics of human development and transformation from psychological and theological perspectives. Students will learn to analyze "life stories" through various theoretical lenses used during the course. Special attention will be given to experiences of loss in the process of growth and transformation.

Theological Foundations for Pastoral Care DM22

This course will examine theological foundations for pastoral care, looking especially at theological anthropology and pastoral care, God's ministry of redemption and pastoral care, and the church and its ministries and pastoral care. By this process an attempt will be made to recover the rich theological heritage of pastoral care.

**Practical Theology
DM23**

This course is an introduction to problems of method in the field of practical theology, with a special focus on pastoral care. It will analyze three different approaches to practical theology in use today: reflection on the practice of ministry, associated with Seward Hiltner; revised critical correlation, associated with Don S. Browning; and communication of the Word of God, associated with Eduard Thurneysen.

**Spiritual Formation
DM24**

In this seminar, students will be introduced to the context, content, and practice of various forms of spirituality as foundational to Christian life and ministry. Students will be encouraged to explore their own form of spirituality and its relationship to pastoral care.

**Systems Theory: Family and
Congregational Dynamics
DM25**

This seminar is designed to help students learn the content and processes involved in thinking “systemically” about families and congregations. Various theological and feminist perspectives will also be examined. Throughout the course we will explore the implications of the above for pastoral care.

**Pastoral Counseling
DM26**

This seminar is designed to train the minister in basic counseling

skills for ministry. The major goal is to develop listening, assessment, and intervention skills in order to help persons and families address the issues and problems confronting them. Furthermore, it is intended to assist students in the practical application and integration of the theological and psychological understandings of human development and systems theory.

**Proposal Colloquium
DM07**

This course is designed to aid students in focusing upon an area in ministry for the doctoral project. Theoretical issues underlying the situation and a method for addressing these are to be clarified as students develop proposals in consultation with peers and faculty.

**Integrative Seminar
(Clinical Emphasis only)
DM27**

Taken after some clinical training, this seminar is designed to help students focus upon their doctoral proposals. It is expected that the students will come to the seminar prepared with (1) selection of a clinical case study or studies; and (2) a preliminary bibliography that addresses the theological and psychological issues inherent in these. Students will be challenged to critically examine the theological and psychological lenses through which they will analyze their chosen case studies.

Pittsburgh Theological Seminary participates in the University of

The Doctor of Philosophy Degree (Ph. D.)

Q: What's the difference between a Doctor of Philosophy (Ph.D) and a Doctor of Ministry (D.Min.)?

A: The Ph.D. is primarily for people who plan to teach on the graduate or undergraduate level, or engage in some other kind of scholarly endeavor. The D.Min. is a non-residential program for people who have already been pastoring for at least three years and are seeking degree work which will enhance their on-going ministry.

Pittsburgh's Cooperative Graduate Program in the Study of Religion. This program draws upon the resources of both institutions and leads to the Ph.D. degree awarded by the University.

The aim of the program is to foster creative, interdisciplinary study in several areas: Biblical Studies (Old and New Testament); History of Religions (chiefly Christianity and Judaism, but work in Islam, Hinduism and Buddhism is also offered); Theology; Ethics; Sociology and Anthropology of Religion; and Phenomenology of Religion.

For information about requirements, course offerings, preliminary and comprehensive examinations, language requirements, etc., consult the University of Pittsburgh's bulletin, Graduate Programs in the Faculty of Arts and Sciences.

Inquiries and applications for admission should be addressed to:

*Director of Graduate Studies
Department of Religious Studies
University of Pittsburgh
2604 Cathedral of Learning
Pittsburgh, Pennsylvania 15260.*

Cooperative Arrangements

Cross Registration among Presbyterian Church (U.S.A.) Theological Institutions

Presbyterian Church (U.S.A.) students enrolled in masters degree programs at Pittsburgh Theological Seminary may register for most courses offered at any of the other theological institutions of the Presbyterian Church (U.S.A.) through the Registrar's Office at Pittsburgh Theological Seminary. Information about the cross-registration policy is available from the Registrar.

Pittsburgh Council on Higher Education

The Pittsburgh Council on Higher Education (PCHE) is a cooperative organization composed of Pittsburgh area colleges, universities, and graduate schools. Participating institutions include: Carlow College, Carnegie Mellon University, Chatham College, Community College of Allegheny County, Duquesne University, LaRoche College, Pittsburgh Theological Seminary, Point Park College, Robert Morris College, and the University of Pittsburgh.

The purposes of PCHE are: to represent a common voice on a variety of issues; to examine possibilities for cooperation among the member institutions; and, above all, to undertake joint programs which expand education opportunities for students and make the best use of institutional resources. The membership of the Seminary in PCHE benefits students by providing possibilities for cross registration in courses at the graduate level, by establishing library privileges at eight academic libraries other than our own, and by initiating programs in specialized areas.

The American Schools of Oriental Research

The Seminary is associated with the American Schools of Oriental Research. This corporation is involved in archaeological research in the Middle East. Most of their work has been concentrated in Palestine and Iraq and they maintain schools in Jerusalem, Amman, and Baghdad. Since 1924 Pittsburgh Seminary has been an active participant in numerous field projects in cooperation with the American Schools of Oriental Research.

Appalachian Ministries Educational Resource Center (AMERC)

Pittsburgh Theological Seminary is a member of the AMERC Consortium. AMERC provides specialized training for students preparing for ministry in

churches in the Appalachian and other mission settings, with particular attention to small town and rural congregations. Through its two educational programs - an eight-week summer course and a three-week winter travel seminar - AMERC provides students with opportunities to learn about the Appalachian region, its people and history, its culture and religion, and its needs and issues for ministry. Students study models for ministry currently in use and those expected to be more effective in the future. During the summer course, in addition to concentrated academic program, students are assigned to field placement sites as participant-observers. On the winter travel seminar, the classes visit various types of Appalachian ministries.

Arsenal Family and Children's Center

The Arsenal Family and Children's Center came into being in 1952 as a result of a Pennsylvania mandate to the Western Psychiatric Institute and Clinic to "deal with the mental hygiene of the normal child in the way of study and training in order that there may be a program of prevention of mental and nervous disorders as a result of giving children the proper background and training that will prevent such disorders." The Arsenal Family and Children's Center has grown and developed into a unique field laboratory for the disciplined observation of children and families. It thereby

contributes to the education and training of students for the ministry and other service-related careers.

Clinical Pastoral Education

Clinical Pastoral Education brings theological studies and ministers into supervised encounter with persons in critical life situations. Out of intense involvement with persons in need and the reaction from peers and supervisors, the students develop new awareness of themselves as persons and of the needs of those to whom ministry is offered. From theological reflection on specific human situations, new insight and understanding are derived and the student or minister is confronted with his or her own humanity. Within the interdisciplinary team-process of helping persons, they develop skills in interpersonal and interprofessional relationships. Pittsburgh Theological Seminary grants academic credit to students who complete one unit of credit of Clinical Pastoral Education at centers accredited by the Association for Clinical Pastoral Education. The Association for Clinical Pastoral Education accredits a nationwide network of Clinical Pastoral Education Centers and their supervisors. Pittsburgh Theological Seminary is a member of the Association.

The Jewish Chautauqua Society

The Jewish Chautauqua Society is providing subvention for courses in the regular curriculum which introduce our students to Jewish history, philosophy and theology (see Course Descriptions under Ecumenics, p 74). The courses are team-taught in cooperation between a resident rabbi and an Old Testament professor on our faculty. The courses sponsored by the Jewish Chautauqua Society greatly enhance the opportunities for Christian-Jewish dialogue on our campus.

The National Capital Semester for Seminarians

Pittsburgh Theological Seminary participates in the National Capital Semester for Seminarians sponsored by Wesley Theological Seminary in Washington, D.C. This program provides an opportunity for seminary students to spend a semester in Washington for study and involvement in the processes of government and the concerns of the churches. The program is designed to include supervised study and interaction (reflection), and will provide a full term of academic credit. The program is open to any student who has completed at least one year of study at Pittsburgh Theological Seminary. Seminary graduates may apply for a program to begin within one year of their graduation.

Metro-Urban Institute

The purpose of the Metro-Urban Institute is to provide Christian leaders with educational opportunities concerning ministries of service and advocacy in the metro-urban setting. The contexts of these opportunities are structured so that they involve both experiential and theoretical learning. An ecumenical network of churches and community groups conducting various types of ministry throughout Greater Pittsburgh provide collaborative resources to the educational program of the Institute.

A combination of course work, seminars, field education, and internship opportunities along with a series of special events, all related to the urban environment, form the educational approach embodied in Institute programming. The Metro-Urban Institute recognizes the importance of multicultural as well as ecumenical cooperation in enhancing the effectiveness of the Gospel of Jesus Christ in the inner city. Through the Institute, the facilities of the Seminary are made available to churches, community agencies, and denominational representatives interested in ecumenical cooperation and educational activities that address urban issues.

While Pittsburgh Seminary is a graduate school which offers degrees beyond college level work exclusively, the educational challenge of the urban religious community is such that the Metro-Urban Institute provides for non-traditional study opportunities. Completion of undergraduate education, therefore, is not a prerequisite for certain Metro-Urban workshops which are open to the public. Admission to Master's level programs requires a bachelor's degree or its equivalent from a college or other undergraduate institution. The Metro-Urban Institute's Linkage Education Program is designed for pastors or those entering vocational ministry whose college work is incomplete. Linkage education allows students to arrange completion of undergraduate work at another institution while they participate in special seminars on urban ministry. Also, a series of workshops has been designed for laypersons who are not interested in formal graduate work, but who are desirous of enhancing their ability to do effective ministry.

Institute programs are designed to equip both laypersons and clergy with practical tools of urban ministry. Some activities are scheduled throughout various sections of the city so that students are actually involved in congregational or community events in a cross section of urban neighborhood settings. A special brochure on Metro-Urban Institute programs, including master's level courses, public seminars, and special events is available from the Metro-Urban Institute or Admissions offices of the Seminary.

Special Programs and Arrangements

The Special Events at Pittsburgh Seminary include concerts by the Seminary Choir, visiting scholars' presentations from national and international backgrounds and the following Special Lectures:

The Ritchie Memorial Lectureship

Established in 1977 by Orland M. Ritchie in memory of the Reverends Charles McKelvey Ritchie, Willard Vedelle Ritchie and Orland Melville Ritchie in the field of Christian Education, this endowment is used to bring visiting professors such as Hans Kung, C.K. Barrett, Kenneth E. Bailey, Alasdair Heron, Aurel Jivi, Petr Pokorný and Eric Osborn to teach courses in our regular curriculum.

The Schaff Lectures

The Schaff Lectures were established to honor the late David S. Schaff, Professor of Church History at Western Theological Seminary for 23 years and co-editor of the Schaff-Herzog Encyclopedia. These lectures are held for three days on the Seminary campus and continue for a day and a half at the First Presbyterian Church in Youngstown, Ohio. Past Schaff Lecturers have been William F. May, Thomas Troeger, Jane D. Douglass, Donald Capps, Maria Harris, Martin Anton Schmidt and Patrick Miller.

Kelso Lecture in Honor of Martin Luther King, Jr.

Congressman Walter Fauntroy, Dr. G. Murray Branch, Rev. Jeremiah Wright, Dr. Cain Felder, Dr. Ronald Peters and Dr. Jacquelyn Grant have been recent speakers who have assisted the Seminary community to celebrate the life of Martin Luther King, Jr.

The W. Don McClure Lectureship

Covering topics of World Mission and Evangelism, the W. Don McClure Lectures have been established to honor the missionary who spent 50 years of his life in overseas service before being slain in a Somali guerrilla raid. Lecturers have included Samuel Moffett, Dale Brunner, Kenneth E. Bailey, Don Black, Bishop Festo Kivengere, Peter Beyerhaus, John Samuel Mbiti, Willem A. Bijlefeld, Robert S. Bilheimer and Ronald J. Sider.

The J. Hubert Henderson Conference on Church and Ministry

The newest series (inaugurated in 1985) at the Seminary, this lecture honors the pastor of 35 years at the Wallace Memorial Presbyterian Church of Pittsburgh. Martin Marty, Frederick Buechner, Lewis B. Smedes, Sydney and Robert McAfee Brown, Bruce Larson, and Eugene Peterson have been lecturers in the series.

Continuing Education

The Continuing Education program at Pittsburgh Theological Seminary is designed to meet the needs of both clergy and laity. For men and women engaged in professional ministry, a theological degree begins a lifelong process of growth. Experiences in parish life can be extremely important lessons when brought back to the classroom and shared with colleagues. Updating skills and knowledge under the leadership of Seminary faculty members and visiting professors is valuable to those who seek continued personal and professional growth.

For an increasing number of laity, a theological education consists of short-term seminars and conferences. At these events, outstanding leaders introduce new thoughts, exchanges take place between clergy and laity and old ideas are challenged and reshaped.

Each year our Continuing Education program consists of a basic core of events, with contemporary topics added in consultation with a dedicated committee of faculty, area clergy and laity. In addition to these core programs, the Continuing Education Committee has made a commitment to include at least one experience in Music/Worship, Theology, Spirituality, Church Growth, Clergy Skills, Media, current Ethical Issues and Bible Study in Old and New Testament during a two-year period.

Annual Events

Auditing of regular Seminary courses is a traditional option for clergy to update their knowledge and for laity with a bachelor's degree to gain increased familiarity with a specific theological subject.

No academic credit is given for audits. Applications for audit shall be accompanied by a college transcript and be submitted to the Continuing Education Office along with a fee of \$75.00 per course or \$50.00 for older adults. The transcript and record of classes are kept as part of the Continuing Education files.

Independent-study-in-residence is a way to make excellent use of a larger block of time, such as study leave. The Clifford E. Barbour Library is available; the guidance of a faculty member can be arranged; and pleasant overnight rooms are available in the Continuing Education wing of Fisher Hall.

Four Monday Mornings are offered twice a year, in the fall and in the spring. Two subjects are covered by different professors each morning.

An archaeological lecture is offered annually by a visiting scholar, combined with the opportunity for a guided tour of the Bible Lands Museum on the Seminary campus.

Videotaping. The Seminary's Speech Studio is available for preaching, with video playback privately critiqued by one of the Seminary's homiletics professors.

A Writers' Workshop provides professional guidance about the practical aspects of publishing written materials. Laity as well as clergy have found this workshop valuable, not only in polishing writing skills, but as an opportunity to share ideas.

Travel-study trips are periodically scheduled. The pre-trip study is open to trip participants and other interested individuals and provides the background necessary to appreciate the subsequent tour.

The Summer School of Religion, sponsored by the Pitcairn-Crabbe Foundation, is held for one week each June on the Seminary campus. A tradition for over 50 years, this outstanding continuing education experience is provided at a nominal cost to Presbyterian clergy and certain other full-time Presbyterian Church employed professionals from this geographical area.

Outstanding Lecturers and Leaders in the Continuing Education Program have included:

Cynthia Campbell
First Presbyterian Church
Salina, KS

Donald Griggs
Griggs Educational Service
Livermore, CA

Douglas John Hall
McGill University
Montreal, Quebec

Stanley Hauerwas
Notre Dame University
Notre Dame, IN

Ben Campbell Johnson
ColumbiaTheological Seminary
Decatur, GA

Clarice J. Martin,
Princeton Theological Seminary
Princeton, NJ

Eugene Peterson,
Regent College
Vancouver, BC

Fred McFeely Rogers
Family Communications, Inc.
Pittsburgh, PA

Elisabeth Schussler-Fioorenza
Harvard Divinity School
Cambridge, MA

Ronald J. Sider
Eastern Baptist Seminary
Philadelphia, PA

Roland W. Tapp
Publishing Consultant
Swarthmore, PA

Abraham Twerski
Gateway Rehabilitation Center
Pittsburgh, PA

Centers

The Center for Business, Religion and the Professions

The purpose of The Center for Business, Religion, and the Professions is threefold: (1) to focus attention on the quality of life in our communities engaging a cross section of business, professional and religious leaders, (2) to develop creative options for the future that call for inclusive participation and understanding of complexity in a changing environment and

(3) to articulate basic ethical values essential for keeping God central in human life in an economically and politically oriented society.

The Center seeks to implant the above intentions through organized discussions, workshops, seminars, and conferences. By this means, we will become conscious of the total human content that comprises the marketplace and the individual's struggles,

ambitions and concerns to bring greater meaning to their lives. The Center seeks to be a place where dreams for betterment can take shape and creative leadership can suggest ways to implement them in communities.

As the Center seeks to develop and implement a more holistic view of society in a more immediate sense, it provides a forum where clergy, business, labor, government and professional leaders can build trust among its members, an essential factor behind any effective plan to enhance the quality of life for communities. The Center serves as part of the Seminary's outreach program and is integral to its continuing education efforts on behalf of the church and society.

**Outstanding Speakers for
The Center for Business,
Religion and Professions
have included:**

John C. Bogle
Vanguard Group Inc.
Valley Forge, PA

Ernest L. Boyer
Carnegie Foundation for the
Advancement of Teaching
Princeton University
Princeton, NJ

Daniel Callahan
The Hastings Center
New York, NY

Thomas J. Foerster
Allegheny County (PA)
Board of Commissioners
Pittsburgh, PA

Edmund Pellegrino
Georgetown University
Washington, D.C.

Arnold Reiman
New England Journal
of Medicine
Boston, MA

Roger L. Shinn
Union Theological Seminary
New York, NY

(c o n ' t n e x t p a g e)

Richard P. Simmons
Allegheny Ludlum Corporation
Pittsburgh, PA

Thomas E. Starzl
Presbyterian-University Hospital
Pittsburgh, PA

Robert C. Wilburn
The Carnegie
Pittsburgh, PA

Lynn Williams
International Steelworkers
Pittsburgh, PA

Paul N. Ylvisaker
Harvard University
Cambridge, MA

Periodical

Horizons in Biblical Theology: An International Dialogue

Pittsburgh Seminary publishes the journal, *Horizons in Biblical Theology: An International Dialogue*, which was established in 1978 to meet a need in biblical scholarship. At that time there was no other journal dedicated to the publication of works in biblical theology, and *Horizons* was founded with the aim of fostering the theological interpretation of the Bible through the dialogue between Old and New Testament studies.

Course Descriptions

Studies in Biblical Languages 43

Required Courses in Greek or Hebrew

Studies in Bible 45

Required Courses in Bible

Elective Courses in Old Testament

Elective Courses in New Testament

Studies in Church History 53

Required Courses

Elective Courses

Studies in Systematic Theology 58

Required Courses

Elective Courses

Studies in Church and Ministry 64

Required courses

Elective Courses

- Administration
- Church and Society
- Ecumenics
- Education

- Ethics
- Evangelism and Mission
- Homiletics
- Metro-Urban Ministry
- Pastoral Care
- Worship and Church Music

Advanced Seminars for the Master of Sacred Theology . . . 93

Studies in Bible

Studies in Systematic Theology

Studies in Church History

Studies in Church and Ministry

All courses are for three academic credits unless otherwise noted.

Studies in Biblical Languages and Bible

"Thy word is a lamp to my feet and a light to my path" (Psalm 119:105). The word of God in Scripture nourishes and regulates Christian faith and action, it lays the cornerstone for every aspect of the Church's ministry to the world and it sets norms for the structures of Christian theology. A rediscovery of the Bible has provided the impetus for every forward movement in the history of the Church. At the end of the twentieth century, when alienation of individuals, races, classes and nations threatens to tear the world apart, when the issue of authority continues to be a problem, a new and careful look at the sources of our common faith is imperative.

The intention of the courses offered is to engage students in Old and New Testament research in such a way that they may learn the methods of study, acquire the basic tools and skills necessary to undertake ministry and constantly relate their own study of the Scriptures to all facets of the Christian life.

During the first two years of work in the M.Div. program students will survey the literature of the Old and New Testaments as well as explore the settings and influences of the biblical world by

means of three core courses, i.e., one Introduction in each Testament (OT01 or OT02 and NT01 or NT02). The curriculum also calls for serious consideration of the Bible in terms of study in the original languages. Therefore, Hebrew or Greek is required for two terms in the junior year and is immediately followed by a third term exegetical course in the corresponding Testament. A similar sequence in the other language can be elected in the second or third year. As for further elective opportunities, there are advanced exegetical offerings along with courses in the areas of the intertestamental period, archaeology, Near Eastern languages, biblical theology and ethics, hermeneutics, critical studies, etc.

New discoveries which directly affect our understandings of the Bible continue to be announced with startling frequency. Pittsburgh Seminary has a rich heritage of excellence in the area of biblical studies, and we are determined to enable and inspire future generations of Christian leaders to join in the exciting venture of these pursuits.

Studies in Biblical Languages

Required Courses in Greek or Hebrew

Hebrew
OT03-1103

Hebrew
OT04-1104

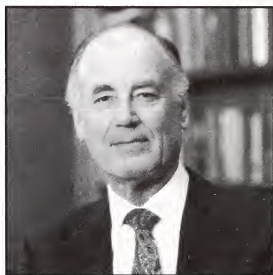
Old Testament Exegesis
OT05-1105

Greek
NT03-1203

Greek
NT04-1204

New Testament Exegesis
NT05-1205

One Biblical Language is required for graduation with the M.Div. degree. Some denominations, including Presbyterian Church (U.S.A.), require a year of each language.



Keith Nickle

Hebrew
OT03-1103

A course designed to lead to an appreciation and competent use of Hebrew as one of the languages of biblical revelation. Instruction is in small sections so that a maximum of individual attention and achievement is possible. The sections will follow the inductive method, working directly with selected texts of the Hebrew Bible.

Term I 1993-94

Mr. J. Jackson, Ms. Lapp

Term I 1994-95

Mr. Gowan, Mr. J. Jackson

Hebrew
OT04-1104

(A continuation of OT03.)

Term II 1993-94

Mr. J. Jackson, Ms. Lapp

Term II 1994-95

Mr. Gowan, Mr. J. Jackson

**Old Testament Exegesis
OT05-1105**

Each of the language sections in Hebrew moves to the exegesis segment of the sequence.

Individual professors indicate to students whether a book or particular passages will be exegeted. The purpose of this course is twofold:

(1) Introduction to exegetical method - moving from grammar and syntax to the application of critical methods and the use of reference materials in order to arrive at conclusions concerning the original and present meaning of a text; (2) continuation of the Hebrew language sequence.

Term III 1993-94

Mr. J. Jackson, Ms. Lapp

Term III 1994-95

Mr. Gowan, Mr. J. Jackson

**New Testament Greek
NT03-1203**

A course designed to lead to a competent use of Greek as one of the languages of biblical revelation. From the outset the student learns inductively to read from the Greek New Testament and unique study aids prepared by the Staff are used. Instruction is in small sections.

Term I 1993-94 Mr. Kelley, Staff

Term I 1994-95 Mr. Kelley, Staff

**New Testament Greek
NT04-1204**

(A continuation of NT03; teaching by the inductive method.)

Term II 1993-94 Mr. Kelley, Staff

Term II 1994-95 Mr. Kelley, Staff

**New Testament Exegesis
NT05-1205**

Each of the language sections in Greek moves to the exegesis segment of the sequence.

Individual professors indicate to students whether a book or particular passages will be exegeted. The purpose of this course is twofold: (1)

Introduction to methodology of exegesis, such as problems and limitations of an English translation; source strata for selected passages which will be chosen by the professor for critical problems, structure analysis, historical background of sources and text, intent, introduction to the theology of the particular book; (2) continuation of the Greek language sequence.

Term III 1993-94

Mr. Kelley, Staff

Term III 1994-95

Mr. Kelley, Staff

Studies in Bible

Required Courses in Bible

**Historical Books
of the Old Testament
OT01-1101**

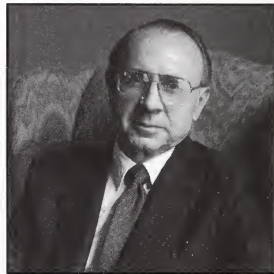
**Prophets and Psalms
OT02-1102**

**Gospels, General Epistles
and Revelation
NT01-1201**

**Acts, Pauline Epistles
and Hebrews
NT02-1202**

**Biblical Theology
BI02-1002**

Students are required to take only one
Introduction in each Testament.



Donald Gowan

**Historical Books
of the Old Testament
OT01-1101**

An introduction to Genesis through 2 Kings, intended to acquaint students with the basic methods of Old Testament research and the present state of Old Testament studies.

Term I 1993-94 Mr. Gowan

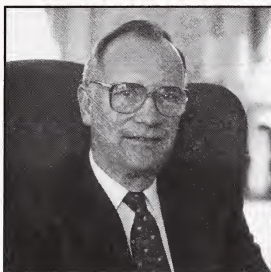
Term I 1994-95 Staff

**Prophets and Psalms
OT02-1102**

The nature of prophecy in ancient Israel and its background in the cultures of the ancient Near East. Special attention is given to the theology of prophetic books, and to the genres of the prophetic oracles and the methods which may be employed for their interpretation. An introduction to the Psalms, as the product of Israel's cultic life, completes the course.

Term I 1993-94 Mr. Kelley

Term II 1994-95 Mr. J. Jackson



Robert Kelley

**Gospels, General Epistles
and Revelation
NT01-1201**

The principal emphasis of this course is on the four Gospels and the methods employed in their critical study (literary, form, and redaction criticism). General Epistles, Revelations and matters of text and canon are examined briefly.

Term I 1993-94 Mr. Kelley

Term I 1994-95 Mr. Nickle

**Acts, Pauline Epistles
and Hebrews
NT02-1202**

The messages of Acts, the Pauline Epistles and Hebrews are examined in the light of their historical context and literary structure. Special emphasis is placed on the life and thought of Paul.

Term II 1993-94 Mr. Nickle

Term II 1994-95 Mr. Kelly

**Biblical Theology
BI02-1002**

Biblical Theology identifies basic themes which appear in both Old and New Testaments. The course aims at the theological integration of previous work done in Old and New Testament. It also seeks to address the question of the impact of the Biblical themes on the contemporary life, faith and practice of the church.

Term III 1993-94

Mr. J. Jackson and Mr. Nickle

Term II 1994-95

Mr. Gowan and Staff

Studies in Bible

Elective Courses in Old Testament

Deutero-Isaiah OT14-1114

The aim of the course is to deepen understanding of the text in its context through historical-critical exegesis of Isaiah 40-55 in Hebrew. Careful attention will be given to the historical and social background of the poems and their literary forms, their internal and external structure, their place and function in the present Isaianic corpus, and the theology expressed therein.

Mr. J. Jackson

Amos OT15-1115

A study of the book of Amos: its place in the history of prophecy in Israel and its contribution to Old Testament theology. Knowledge of Hebrew will not be required, but assistance will be given in working with the Hebrew text for those who wish to take it as an exegetical course.

Term II 1993-94 Mr. Gowan



Jared Jackson

Exodus OT17-1117

The book will be explored not so much for its place in Israel's history as for its contribution to major themes of Old Testament theology: deliverance from oppression in Egypt, the covenant made at Sinai, and insights into the nature of Israel's God. Knowledge of Hebrew will not be required, but assistance will be given in working with the Hebrew text for those who wish to take it as an exegetical course.

Term I 1994-95 Mr. Gowan



Nancy Lapp

**Biblical Archaeology
OT28-1128**

An introduction to archaeology's contribution to biblical studies, how it has increased our understanding of biblical times, thrown light on biblical texts and advanced our knowledge of biblical history. Concentration will be on one particular period of Israel's history to illustrate archaeology's methodology and contribution.

Term III 1993-94 Ms. Lapp

Term II 1994-95 Ms. Lapp

**Archaeology of Palestine
Practicum
OT29-1129**

This course will introduce field methods in Palestinian archaeology, and then in an excavation in 1994-95 planned for Feifa, Jordan, put these field methods into practice.

Term II 1994-95 Ms. Lapp

**Ancient Israel and Egypt
OT30-1130**

"Out of Egypt I called my son . . . They shall return to the land of Egypt" (Hosea 11:1,5). Biblical tradition connects Israel closely with Egypt. This course will offer an introduction to the geography, history, language and literature of Egypt, with special attention to its people, their religion, society, and customs. The effects of Egyptian influence on the life of ancient Israel will be assessed. Hebrew is not required.

Mr. J. Jackson

**Judaism from the Exile to
the Birth of the Church
OT31-1131**

A survey of the history, life and faith of the Jewish people from the fall of Jerusalem in 587 B.C. to the revolt against Rome in A.D. 135, using the post-exilic parts of the Old Testament and the literature of the Intertestamental Period. In addition to the history of the period, studies of varying life-styles, institutions, literature and theology are included.

Term III 1994-95 Mr. Gowan

**Ancient Texts Relating to
the Old Testament
OT33-1133**

A study of extra-biblical texts which have thrown light on the Hebrew Bible. Texts from Ebla, Mari and Ugarit, in syllabic and alphabetic cuneiform will be examined in translation, together with selected Egyptian inscriptions and the Amarna letters. Students who have had Hebrew will have an opportunity to read portions of the Samaria, Lachish and Arad ostraca, the Siloam tunnel inscription, the Yavneh-Yam letter (all in Hebrew), and the Mesha stele in Moabite.

Term I 1993-94 Mr. J. Jackson

**Jeremiah
OT36-1136**

Selected passages from the Book of Jeremiah will be read and exegeted with a view to uncovering the context and purpose of earlier forms of the text, and the growth and theology of the present (MT) text within the Canon. Form-, tradition-, and rhetorical criticism will be employed to study the oracles, the biographical narratives, and the sermonic genres.

Mr. J. Jackson

**Worship and Psalms
OT37-1137**

A seminar on Israel's religious poetry and worship in the Old Testament as its setting. The major genres of the Psalms are discussed and their connection with certain worship situations are traced.

Term III 1994-95 Mr. J. Jackson

**Hebrew Reading
OT40-1140**

Supervised reading of selected Old Testament passages.
One credit.

Term I 1993-94 Mr. Gowan

Term II 1993-94 Mr. J. Jackson

Term III 1993-94 Staff

Term I 1994-95 Mr. J. Jackson

Term II 1994-95 Staff

Term III 1994-95 Staff

**The Hebrew Scriptures in
Contemporary Judaism and
Christianity
OT48-1148**

The purpose of this course is to introduce the Jewish/Christian Dialogue into the classroom and to discuss what Christians and Jews have in common and where they do not agree. Four major topics (Covenant and Torah, Prophecy in the Old Testament, The Concept of Humanity, The Messianic Expectation) will be introduced by two professors from their respective point of view with the hope that this will lead to extensive student discussion.

Staff

**The Beginning of the Bible
According to the Jewish and
Christian Tradition
OT49-1149**

This course is intended to practice the Jewish-Christian dialogue in the classroom. The principal question will be: "What do Christianity and Judaism hear as the Word of God in the texts of Genesis 1-12:6 and Deuteronomy 34?" Individual texts will be treated exegetically by the Rabbi and the Christian theologian. These two presentations on one selected text serve as basis for class discussions with special emphasis on hermeneutical and theological issues.

Staff

**Additional Language
Instruction**

Courses in Aramaic, Egyptian and Ugaritic are available upon request.

Studies in Bible

Elective Courses in New Testament

I Corinthians NT17-1217

A study of I Corinthians which will locate it within the wider Corinthian correspondence and explore it for increased understanding of the thought of St. Paul and of early Christianity.

Term II 1994-95 Mr. Nickle

Interpreting the Parables NT23-1223

The history of parable exegesis will be traced. Current trends in parable interpretation will be noted. Specific parables will be studied.

Term III 1993-94 Mr. Kelley

Practical Use of the New Testament: Acts NT35-1235

An interpretation course examining the faith and life of the early Church as reflected in the "bridge" document of the New Testament corpus, the book of Acts.

Term III 1994-95 Mr. Kelley

Early Post-Canonical Christian Literature NT39-1239

Discussion of selected readings in the Apostolic Fathers and the New Testament Apocrypha including Nag Hammadi Library.

Mr. Nickle

Greek Reading NT40-1240

Supervised reading of selected New Testament or Septuagint passages. One credit.

Term I 1993-94 Mr. Nickle

Term II 1993-94 Mr. Kelley

Term III 1993-94 Staff

Term I 1994-95 Staff

Term II 1994-95 Mr. Kelley

Term III 1994-95 Mr. Nickle

Advanced Greek Grammar NT41-1241

This course aims to give students a systematic grasp of Greek by combining the study of a grammar book with further reading in the New Testament text itself.

Staff

Themes of New Testament Theology NT50-1250

A study of selected major themes of the New Testament which are of crucial importance to the New Testament Theology as a whole. Hermeneutical questions will be stressed.

Staff

Studies in Church History

Our aim in teaching Church history is to help the student to understand the history of the Church and its thought in the context of the twentieth century. The study of history is the study of roots, whether we deal with the history of a nation, a race or an idea. Christianity is firmly grounded in history. Its story is the account of the effect which the events of Christian history have had in human society. This involves both the history of doctrine as the Church's attempt to understand the significance of the biblical revelation and the history of the Church itself as the attempt of Christians to live in response to those events.

We recognize two kinds of interaction that are important for our understanding of the Church today. First, we recognize that there has always been a dialogue between the Church and the society within which it is placed. Secondly, there is an integral relationship between the doctrine that the Church professes and the forms that it takes as a human community. All the courses offered recognize these two kinds of continuing interaction.

For an adequate grasp of the Church's history, the student will need to understand that history in the broad outline and then to deepen that study by examining particular periods or problems in more detail. To this end, the history faculty offers within the core curriculum introductory courses, which survey the history of the Church from the sub-apostolic age to the modern era. Further courses at an advanced level in both institutional Church history and the history of doctrine are offered regularly.

Students who enter the Seminary with a rich background in historical studies may be permitted to waive introductory courses and move directly to more specialized study.

Studies in Church History

Required Courses

Historical Studies I
CH01-1301

Historical Studies II
CH02-1302

Historical Studies III
CH03-1303

Historical Studies I
CH01-1301

This course deals with the background and development of the Christian Church, its life and thought, from the Sub-apostolic Age through the Middle Ages (c. A.D. 100-1500).

Term I 1993-94 Mr. Wilson

Term I 1994-95 Mr. Partee

Historical Studies II
CH02-1302

A survey of the Renaissance, the Reformations of the Sixteenth Century and their results (c. A.D. 1350-1650).

Term II 1993-94 Mr. Partee

Term II 1994-95 Mr. Partee

Historical Studies III
CH03-1303

Survey of Church history and modern Christian thought from the Seventeenth through the early Twentieth Century.

Term III 1993-94 Mr. Wilson

Term III 1994-95 Mr. Wilson

Studies in Church History

Elective Courses

History of Presbyterianism CH10-1310

The course focuses on the history of the Presbyterian Church in the United States to the present, and includes a general history of the churches of the Reformed tradition.

Term I 1994-95 Mr. Wilson

Calvin's Institutes CH17-1317

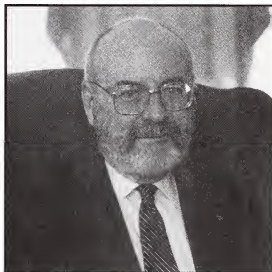
An in-depth study of the magisterial work of the man whom Melancthon called "the theologian." Special attention will be devoted to its development, architectonic and misunderstanding.

Term III 1993-94 Mr. Partee

The History of Christian Philosophy CH18-1318

This seminar surveys the relation of philosophy and theology in the history of the Christian church by studying the use of philosophy by selected theologians.

Term II 1994-95 Mr. Partee



Charles Partee

Reformed Symbolics: The Creeds of Christendom CH28-1328

This course will study the historical development and content of selected creeds and confessions of the Church with especial attention to the themes of Reformed consensus.

Term III 1994-95 Mr. Partee

Puritanism CH29-1329

The Puritan Church and Puritan thought in England and especially in New England, together with general consideration of the history and theology of the period of Church history known as 'Protestant Orthodoxy' (Seventeenth Century).

Term II 1993-94 Mr. Wilson

**Enlightenment
and Awakening
CH30-1330**

Religious and cultural life in Europe and especially in North America in the Eighteenth Century. Concentration on the contradictory and, to some extent, complementary relationship between the Enlightenment and the Great Awakenings - the beginning of the "divided mind" of modern Christianity.

Mr. Wilson

**Theology of
Jonathan Edwards
CH35-1335**

In-depth study of Edwards' theology. Selected primary texts.

Staff

**Religious Thought
of the 19th Century
CH37-1337**

Currently, the course examines the major currents of thought in the period by focusing on a concern common to almost all of them: the life of Jesus. The course features Schleiermacher's *Speeches*, Schweitzer's *Quest of the Historical Jesus*, and the Seminary Library's considerable collection of Nineteenth Century lives of Jesus.

Term II 1994-95 Mr. Wilson



John Wilson

**Contemporary Eastern
Christianity
CH40-1340**

This course is concerned with the various ancient Churches of the East (Russian, Greek, Coptic, Armenian, etc.) and their respective involvement in theology, culture, society and political power.

Mr. Calian

**History of Methodism
CH42-1342**

This course is designed to assist United Methodist students in understanding their denominational heritage within the context of historic Christianity - the life and times of John Wesley, early English Methodism and American Methodism to the present, history of Black Methodists, the Evangelical United Brethren Church and the formation of The United Methodist Church. Required of United Methodist students for ordination.

Term I 1994-95 Mr. Tutwiler

**American Religious History
CH43-1343**

Survey of religious history in North America from the Puritans to the present. While the unity of the course is represented by one major required text, students are required to select one of three tracts for reports in class and for their papers: the civil religion, women's history, African-American history.

Term III 1994-95 Mr. Wilson

**Pietism
CH44-1344**

History and theology of Pietism in its formation and classical periods; consideration of the continuing influence of Pietism. Attention is also given to the tradition of Spiritualism in the Seventeenth and Eighteenth Centuries (e.g., Swedenborg).

Mr. Wilson

**Revivalism and
Fundamentalism
CH45-1345**

Religious and cultural history of American Evangelical Protestantism especially in the second half of the Nineteenth and early Twentieth Centuries: Revival (D. L. Moody), Holiness, Pentecostalism, Fundamentalism. Understanding the origins of corresponding contemporary movements (and their ambivalent relationship to politics and science) is of central importance.

Term I 1993-94 Mr. Wilson

Studies in Systematic Theology

Systematic Theology is the study of the meaning and implications of the Christian Faith as present in the doctrinal formulations of the historic and contemporary witness of the Church. Based in the normative authority of the biblical writings as they inform the Gospel of Jesus Christ, Systematic Theology attempts to explicate rationally and structure in a consistent interrelationship the thematic content of the Word of God in Scripture. The Church has always recognized this task as crucial to its ministry of proclamation and reconciliation. Systematic Theology studies those significant thinkers of the past and present whose service as theologians the Church has embraced. Yet it takes seriously the world in which we ourselves must now serve. The final aim of the study of Systematic Theology is to engage in independent and responsible theological thinking within the practice of ministry. To meet this challenge, the great theologians of the past are read not only to familiarize ourselves with this rich heritage, but to learn how doctrinal formulations have resulted from the ways in which particular theologians structured their systems.

Pursuant to this task, Systematic Theology attends (1) to the investigation of problems of theological method (2) to basic questions such as the foundation and source of authority, the reference and function of theological language, the interaction of freedom and determinism and (3) to thematic issues of contemporary life as these focus theological concerns particularly relevant to ministry within the American cultural milieu.

The curriculum requires three courses in Systematic Theology. These courses cover Introduction to Systematic Theology, Christology and Soteriology and the Church and the Sacraments. Electives are available in the work of individual theologians, in specific areas of doctrine, in contemporary "schools" of theological method (Process, Liberation) and in the history and development of theology in the Nineteenth and Twentieth Centuries.

Studies in Systematic Theology

Required Courses

**Introduction to
Systematic Theology
TH01-1401**

**Christology
TH02-1402**

**Church and Sacraments
TH03-1403**

**Introduction to
Systematic Theology
TH01-1401**

Study of "theological method" (i.e., the tasks, sources and criteria of theology) and the doctrines of Scripture, revelation and God.

Term III 1993-94 Mr. Calian

Term I 1994-95 Ms. Nelson

**Christology
TH02-1402**

Problems posed for systematic thinking by Christian beliefs and doctrinal formulations concerning Jesus Christ, human existence, sin and salvation.

Term II 1993-94 Mr. Kehm

Term II 1994-95 Ms. Nelson

**Church and Sacraments
TH03-1403**

A study of the Doctrine of the Church and Sacraments focusing on the relation of individual faith to communal religious experience, on the purpose of the Church in the world, on the process of religious formation and transformation (justification and sanctification) within the fellowship of the Church and the distinctive nature of the Church as new Humanity and Body of Christ. Readings in Reformation, Post-Reformation and contemporary theology; lectures on issues and Pre-Reformation theology.

Term I 1993-94

Mr. Calian and Ms. Nelson

Term I 1994-95

Mr. Calian and Staff

Studies in Systematic Theology

Elective Courses

Process Theology TH14-1414

This course will investigate the implications of process philosophy for Christian theology. Particular attention will be given to the work of John B. Cobb, Jr., and Marjorie Suchocki, with attention to other process thinkers as well.

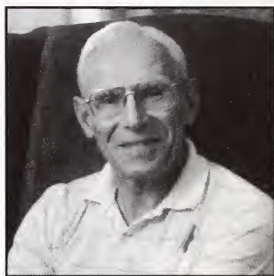
Term III 1993-94 Ms. Nelson

Theology and Ecology TH19-1419

The purpose of this course is to develop a new theology of creation and a new vision of "salvation" as "Eco-Justice" in order to heighten ecological consciousness and to provide the basis for a theologically guided environmental ethic.

Reconsideration of the "anthropocentric" view of the universe in the Bible and traditional Christian theology, and of proposals for a new "Christian Story" more congruous both with the Bible (e.g., the "Cosmic Christ" and the inclusion of nature in "salvation") and with scientific conceptions of the universe, life, the human species, and the planet earth.

Mr. Kehm



George Kehm

Major Christian Theologians: Dietrich Bonhoeffer TH21-1421

Study of the life and thought of Dietrich Bonhoeffer. Special attention will be given to his ideas about the church as a distinctive kind of community in the world: its worship and ethics, social mission and communal life; appropriate institutionalization in the "post-modern" age.

Mr. Kehm

Sin and Alienation
TH24-1424

Contemporary theologians such as Wendy Farley (in *Tragic Vision*) and Mary Potter Engel have argued that not all forms of human alienation are best named sin. Farley, for instance suggests radical suffering as a category for undeserved suffering that damages the soul of the sufferer. Using this insight as a wedge into the theological doctrine of sin, this course will set up a dialogue between several contemporary authors writing on various forms of human alienation and various theologians who have written on the doctrine of sin to learn in what ways the language of sin (particularly original sin) is/is not helpful to contemporary Christians in naming and being healed of their alienation.

Term III 1994-95 Ms. Nelson

Christian Perspectives on Evil and Redemption
TH28-1428

Study of the basic symbols and accounts of evil in the biblical traditions and in Christian theology, along with correlative symbols and accounts of God's redemptive action. Readings in philosophical and theological texts on the problem of theodicy.

Mr. Kehm

The Encounter of Christianity with World Religions
TH32-1432

This course will focus upon the issue of religious pluralism by (1) introducing the student to major non-Christian religions and (2) studying various contemporary responses to pluralism.

Term I 1994-95 Ms. Nelson

The Theology of Karl Barth
TH36-1436

Study of the major stages of Karl Barth's theological development. Special attention will be given to his continuing influence in the areas of biblical interpretation, "narrative" theology, the theology and ethics of creation, and political theology.

Term III 1994-95 Mr. Kehm

Trajectories of Reformed Theology
TH38-1438

Study of covenant theology in the reformed tradition, with special attention to the treatment of this theme by Jonathan Edwards, Friedrich Schleiermacher and Karl Barth.

Mr. Kehm

Presbyterian Confessions
TH39-1439

An examination of the Book of Confessions of the Presbyterian Church and related materials, with particular attention to what it means to be an active member in the Reformed tradition in contemporary society.

Term II 1994-95 Mr. Calian

Feminist Theologies
TH42-1442

Since the 1960's and Mary Daly's invitation to women to move "Beyond God the Father," women of all colors have responded by doing theology from the perspective of their various experiences. This course will introduce students to feminist thought and study various feminist theologies that have emerged and are emerging from women in North America and around the world.

Term II 1993-94 Ms. Nelson

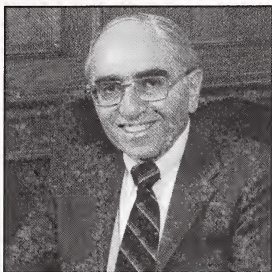


Susan Nelson

The Hermeneutics of
Paul Ricoeur
TH46-1446

Study of Paul Ricoeur's theory of the interpretation of texts, with special attention to his theory of metaphor and its application to the parable of Jesus.

One Credit.
Mr. Kehm



Carnegie Samuel Calian

**United Methodist Doctrine
TH49-1449**

An introduction to the theology of John Wesley, a consideration of theological transitions, and an examination of contributions by important current Methodist theologians to the major doctrines of the Christian faith. Required of United Methodist students for ordination. Prerequisite: TH01 Introduction to Systematic Theology.

*Term III 1993-94
Mr. Tutwiler and Staff*

**Economic Realities
and Religious Roots
ET36-1836**

This course investigates fundamental concepts related to economic ways of thinking, economic trends, and comparative systems including the structure and performance of the U.S. economic system. We will examine how religious roots in ethics and values relate to economic concepts and actions. Guest economists will present discussions of timely, controversial issues.

Mr. Calian and Staff

**Creation, Cosmology
and Evolution
TH50-1450**

This course will examine the ways in which some leading contemporary Christian theologians have appropriated scientific developments in cosmology and biology in the twentieth century. The chief constructive goal of the course is a theological redescription of the Christian doctrines pertaining to God and the created world in ways that are congruous with contemporary theories of "cosmogogenesis" and the origins of life and of the human species. The methods of mutual critical dialogue will be the approach used to discern the congruities as well as the incongruities between theology and contemporary science.

Term I 1993-94 Mr. Kehm

Studies in Church and Ministry

The purpose of study in the Church and Ministry field is to bring theory to bear upon the practice of Christian faith. Ministry means service with and for others. Students and professors in this area inquire into how Christian theory and practice can be united in ministry to the Church and through the Church to the world. Consequently, the Church and Ministry field is engaged in the critical study of the professional ministry, the institutional Church and contemporary society so that students may be adequately prepared for future ministry.

Ministry by both professionals and laity in the Church requires knowledge and skills pertinent to social strategies, life styles, language patterns, counseling techniques, educational models and administrative systems appropriate to the Gospel in today's world. To this end, a wide variety of courses is offered in administration, Church and society, ecumenics, education, ethics, evangelism and missions, homiletics, pastoral care, sociology of religion, and worship and Church music.

In other areas of study there will be an emphasis on the social context of ministry. For example, professors of systematic theology give attention to the social dimensions of Christian faith as examined by liberation theology. There are biblical courses which stress the social milieu of ancient Israel and the application of biblical ethics to modern society. Courses dealing with moral education and women in society are offered regularly. Special interest in business values undergirds the Seminary's commitment to providing leadership in this area for the business community of Pittsburgh. The Seminary's urban setting provides an outstanding locus for the study of Church, society and ethical concerns.

Studies in Church and Ministry

Required Courses

**Theological Reflection
on Ministry**
MS02-1502

Spiritual Formation
PD02-1602

**Church and Society:
Local**
CS01-1701

**Church and Society:
Global**
CS03-1703

Introduction to Ethics
ET01-1801

**Pastoral Studies:
Education**
PS01-2801

**Pastoral Studies:
Pastoral Care**
PS02-2802

**Pastoral Studies:
Homiletics**
PS03-2803

**Theological Reflection
on Ministry**
MS02-1502

This course is required for students involved in field education. It utilizes the field education experience as a focus for consideration of the integration of theological and Biblical disciplines in parish and other ministry settings, pastoral skills and functions, pastoral roles and identity, family relationships, congregational dynamics, judicatory relations, the student's spiritual growth, and the supervisory relationship. The course is conducted as a seminar in groups of ten to twelve students. Each seminar is under the leadership of a member of the faculty and a field supervisor. Seminars meet for one and a quarter hours each week throughout the academic year for an accumulated credit of three hours.

Offered Each Term 1993-94 Staff

Offered Each Term 1994-95 Staff



Ronald Peters

**Spiritual Formation
PD02-1602**

This course complements work done in theological and professional formation. Through lectures, seminars, assigned readings, a retreat and the keeping of a daily discipline and journal, students will be assisted in the practice of prayer as a part of the foundation of Christian life and ministry. Students will be introduced to the context, content, practice and application of various forms of spirituality. Of special significance will be the work of the sections, in which students will be encouraged to share together their continuing exploration of vocation, spiritual gifts and their own form of spirituality.

*Term I 1993-94
Ms. Robbins*

*Term III 1993-94
Mr. Purves*

*Term III 1994-95
Mr. Purves, Ms. Robbins*

**Church and Society: Local
CS01-1701**

Emphasis is given to the contribution sociological methods can make to understanding religious life in its varied forms. Particular attention is given to the urban situation in which most Americans live, using Pittsburgh as a model for studying the dynamics of urban life. The exploration extends to the historic roles of Church, ethnic and theological traditions in contributing to the unique character of this urban community. Such study provides a pattern by which any community may be studied to discern the relation of religion to general social dynamics.

*Term III 1993-94 Mr. Peters
Term III 1994-95 Mr. Peters*

**Church and Society: Global
CS03-1703**

The global context of the church is examined through a study of political and international dimensions of church life. The interrelatedness of national and international factors - population, food, militarism, energy, economics, repression, social justice - demonstrates the larger context within which Christian ministry is carried on, whether in affluent or Third World countries.

*Term I 1993-94
Mr. Castillo-Cardenas*

*Term I 1994-95
Mr. Castillo-Cardenas*

Introduction to Ethics
ET01-1801

An introduction to the theological and philosophical issues in contemporary Christian social thought. This course will focus on the ethics of the Church as a social institution and Christian political theology.

Term I 1993-94 Mr. Stone

Term I 1994-95 Mr. Stone

Pastoral Studies:
Education
PS01-2801

In this segment of the Pastoral Studies sequence students study the many aspects and possibilities of education programming in churches. A general view of educational philosophy and methodology and their relation to theological, biblical, and historical studies provides a basis for evaluating major denominational patterns and curricular materials. Correlation with educational responsibilities in field work, particularly relative to youth ministries, adds focus to each student's development of his or her own philosophy of education and requisite skills.

Term I 1993-94

Mr. B. Jackson and Ms. Likins

Term I 1994-95

Mr. B. Jackson and Ms. Likins

Pastoral Studies:
Pastoral Care
PS02-2802

Concurrent field experience provides a basis for study of pastoral care. Students are helped to understand the ministry of pastoral care in the history and theology of the Church. Attention is given to the practice of pastoral care in different settings and situations. Each student will prepare and present a case study for group discussion.

Term II 1993-94 Mr. Purves

Term II 1994-95 Ms. Robbins

Pastoral Studies:
Homiletics
PS03-2803

The third-term seminar groups in the Pastoral Studies course provide an introduction to homiletics as a responsibility of ministers. Attention is given to the exegetical bases of preaching, to problems of hermeneutics and authority and to such rhetorical considerations as sermon construction, style and audience. Each student prepares and presents sermons and the seminar groups engage in the critique of these sermons.

Term III 1993-94

Mr. Ezzell and Mr. Oman

Term III 1994-95

Mr. Ezzell and Mr. Oman

Studies in Church and Ministry

Elective Courses in Administration

Polity and Program of the Presbyterian Church (U.S.A.) AD10-2610

An introduction to the polity and program of the Presbyterian Church (U.S.A.), designed in part to help Presbyterian students to prepare for denominational examinations in that field.

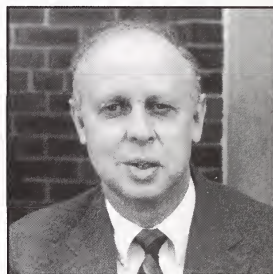
Term III 1993-94 Staff

Term III 1994-95 Staff

Parish Leadership and Administration AD11-2611

The course will explore the theological and biblical foundations for the ministry of administration. It will also give considerable attention to the practical aspects of this dimension of ministry. Each student's natural leadership styles will be identified. Case studies will be used to consider the theological and biblical as well as the practical dynamics of administration in a church

1994-95 Staff



George E. Tutwiler

United Methodist Polity AD29-2629

The Constitution and structural relationships of The United Methodist Church are examined with a particular focus upon the ministry and mission of the local Church. Required of United Methodist students for ordination.

Term II 1994-95 Mr. Tutwiler

United Church of Christ Polity AD30-2630

To acquaint students with the polity, history, and practice of the United Church of Christ.

Ms. Likins

Studies in Church and Ministry

Elective Courses in Church and Society

Theological Research in International Perspective CS02-2702

An examination of the issues and assumptions in the theological disciplines as defined within several different cultural perspectives and as they relate to the ways in which Christians perceive their international obligations.

Mr. Castillo-Cardenas

Introduction to the Sociology of Religion SR10-1910

An inquiry into the nature, content and extension of the sociology of religion as a field of study within the social sciences. The student will be introduced to the main theories on the role of religion in culture, personality and social structure, with reference to the classics (i.e., Durkheim, Weber, Freud and Marx) as well as to contemporary theory in the field.

*Term III 1994-95
Mr. Castillo-Cardenas*

Christianity and Marxism in The Latin American Experience SR11-1911

A theological reflection on the encounter of Christians and Marxists in their mutual commitment to liberation in Latin America. Such reflection shall take into full account the historical process of domination that is characteristic of that continent, including its religious ambiguities, i.e., achievements and mistakes. Against this background the Marxist critique of God as "fetish" and of religion as "alienation" will be discussed, as well as the reality of a "prophetic Christian tradition" that challenges traditional Marxists stereotypes, suggesting the reformulation of old questions regarding theory and practice, the creation of "a new human being" and of "a new society," salvation and liberation, solidarity and class struggle.

Mr. Castillo-Cardenas



Gonzalo Castillo-Cardenas

**Theology and the Indigenous Peoples of the Americas
SR12-1912**

The status of "The Indian" in the theological and missiological practice of Christianity in the Americas. The course will begin with a critical survey from Las Casas and the Jesuit experiments of the Sixteenth Century, and extend to liberation theology today. The second part of the term will focus attention on specific theological themes and hermeneutical traditions developing within representative Indian communities of Latin America. These "indigenous theologies" will be considered in the context of the cultural and political conditions created by the conquest.

Term II 1994-95
Mr. Castillo-Cardenas

**The Latin American Context of Liberation Theology
SR13-1913**

The political, social and religious context of "liberation theology" in Latin America, with particular reference to historical roots and to the various development models, forms of popular religiosity and liberation movements, and their impact on theological activity in that part of the continent.

Mr. Castillo-Cardenas

**Critical Issues in the Sociology of Religion
SR16-1916**

A panoramic survey of the major developments in the field since the time of the "classics." The emphasis is on the present status of the theses about the nature and function of religion originally presented by Marx, Weber, Durkheim and others.

Term III 1993-94
Mr. Castillo-Cardenas

**Gender, Identity and Culture: A Theological and Pastoral Dialogue
CS10-1710**

This course will study various issues raised in regard to gender and identity by events in our society and by increasing consciousness of gender issues. It will explore these issues from a theological and pastoral perspective to determine their implications for ministries. Issues included are: sensuality — reclaiming the body; gender and development; gender and communications; harassment, rape, violence and abuse; gender, leadership styles, and models of power; different models of spiritual journey; structuring a life out of discontinuities; men and women in relation.

1994-95 Ms. Likins, Ms. Nelson and Ms. Robbins

**The Creative Management of Conflict
CS12-1712**

Conflict typically involves some obstacle to achieving a desired goal; it often arises when an individual or a group has an opportunity to prevail at the expense of another person or group. In this course we discuss the levels of conflict within the individual, within and among groups and the differences between cooperative and competitive orientations and methods of handling conflicts. We will engage in the actual practice of conflict resolution.

Term III 1993-94 Ms. Likins

**Liberation Theology and Christian Realism: A Comparative Study
CS13-1713**

A course in comparative social ethics in which two major ethical approaches to social change in the Americas are considered. The respective methods will be learned and applied in seminar discussion to issues of poverty, imperialism, democracy and economic development.

Mr. Castillo-Cardenas and Mr. Stone

Studies in Church and Ministry

Elective courses in Ecumenics

Sin and Redemption in the Christian and Jewish Tradition

EC10-3110

Sin and redemption as two complementary theological concepts will be studied according to the Christian and Jewish tradition. At the beginning, the Biblical understanding will be discussed. Based on that, on the one hand the medieval catholic understanding and the Reformation, and on the other hand the rabbinic tradition will be considered. Then follows the discussion of Karl Barth contrasted with some modern Jewish theologians. The course concludes with the Holocaust and some Christian (Paul van Buren) and Jewish reactions.

Staff and Rabbi Staitman

The Torah in the Jewish and in the Christian Tradition

EC41-3141

The focus of this course is on the Old Testament Torah-tradition and its later role in Jewish and Christian thinking. The Torah will first be discussed in the context of the Old Testament. This will be followed by topics such as: the New Testament (Jesus, the Apostle Paul) and the Torah, legalism and freedom from the law, the Torah in the Rabbinic tradition (Talmudic and Midrashic literature), the Reformation and the Torah, contemporary Judaism and the Torah, and the Torah and the Gospel of Christ in contemporary Christianity.

Staff and Rabbi Staitman

Themes of Old Testament Theology

EC50-3150

Some basic Old Testament theological concepts which became characteristic of the Christian theology are investigated such as: authority of God, revelation, history, creation, the individual and the community. Included are basic aspects of Old Testament ethics, worship and the difference between Christian and Jewish interpretation.

Staff and Rabbi Staitman

Studies in Church and Ministry

Elective Courses in Education

Moral Education in the Church ED11-2011

The course explores recent research concerning the development of values in young persons and adults. Most particularly, it deals with the work of Kohlberg and Simon as it relates to planned educational experience for children, youth and adults. It also deals with the ways in which justice is perceived and how the level of value perception is raised.

Term I 1993-94 Ms. Likins

The Church and Urban Education ED16-2016

This course will review the involvement and contributions of Black congregations to the education of Blacks in America since 1850. The student will be encouraged to explore the role of the Black Church in addressing public issues using education as a starting point.

Mr. Peters



Harjie Likins

Group Process ED19-2019

The course deals with the theory and practice of small group leadership and participation with a special concern for the types of such groups currently found in churches.

Term II 1994-95 Ms. Likins

Youth Ministry ED20-2020

A study of existing models that have been or are being used in the church with particular emphasis upon analysis in regard to the needs of youth. Skills in communication with youth are emphasized. Survey of drama, film, and other similar approaches. Emphasis upon program design. Distinction between junior and senior high school youth groups is emphasized.

Ms. Likins



Byron Jackson

**The Development of Faith
in Christian Education
ED21-2021**

The Christian faith in relation to the personal and social developmental tasks of specific age levels; the resources of the church directed towards the religious needs of persons. Three areas will be stressed: children, youth and middle-aged adults. The course will integrate the theories of Jung, Kohlberg and Fowler with the potential development of faith experience.

Term II 1993-94 Ms. Likins

**Organization and
Administration of Church
Education
ED22-2022**

The focus of the course is upon the administration and organization of educational systems in both large and small churches including curriculum development, organization of the educational program, enlistment and training of leaders, and similar practical matters.

Term II 1994-95 Mr. B. Jackson

**Educational Ministries
with Adults
ED23-2023**

The course will combine an investigation of prevalent theories, strategies and structures for adult education in local congregations with the opportunity to design specific programs of adult education related to students' interest.

Term I 1994-95 Ms. Foltz

**Education, Spirituality
and Pilgrimage
ED25-2025**

The focus will be upon the integration of teaching and planning skills with theories of faith development and contemporary life visions. The emphasis will be upon the concept of pilgrimage and sacrifice as they have been and are utilized within Christianity.

Term III 1994-95 Ms. Likins

**Crisis Intervention
for Young Children
ED26-2026**

The course is conducted at the Arsenal Family and Children's Center. Work in groups provides experience for the prevention or arrest of problems in the development of a child. Methods are learned from the disciplined observation of children and families. Enrollment limited to 12 students.

Term III 1993-94 Ms. Keairns

Term III 1994-95 Ms. Keairns

**The Bible in
Christian Education
ED27-2027**

Analysis of the teaching-learning process as related to the teaching of the Bible in Christian education. Theological and educational assumptions of contemporary Christian education literature will be analyzed. Special attention will be given to extant curriculum materials in Christian education.

Mr. B. Jackson

**Educational Ministries with
Smaller Congregations
ED29-2029**

This course is an exploration of educational ministry with small membership congregations. Particular attention is given to structure and organization, lay leadership and pastoral leadership. Students will gain skills in accessing the needs of small membership churches and acquire competence in the praxis of religious education.

Term I 1993-94 Ms. Foltz

**Advanced Seminar in
Educational Ministry
ED30-2030**

Several major positions and current issues in education will be examined, and their relationship to the theory and practice of educational ministry in congregations will be explored.

Mr. B. Jackson

**Limited Resources Ministry
ED31-2031**

This course is designed to acquaint the student with methods of enhancing limited human and financial resources of small urban congregations (Black and White) through networking strategies with other congregations, denominational resources, community ministry agencies, and other private or governmental means. Lectures, assigned readings, and research projects are included as ways of analyzing the needs of small, poor, and/or ethnic congregation-based ministry.

Term I 1993-94 Mr. Peters

**Supervised Ministry:
Intern Year
MS04-1504**

The year-long internship provides an opportunity to explore one's ministerial identity and to increase competence in the performance of ministerial tasks. The ministry setting may be congregation, a social agency, or other placement approved by the seminary and appropriate to the educational and vocational goals of the student. The internship is supervised by an experienced ordained minister, utilizing an action/reflection process for learning. In addition to the ministry setting, the following campus components are included: a pre-internship orientation, one week of directed study in January, and a final paper reflecting on the intern experience.

Mr. B. Jackson

Studies in Church and Ministry

Elective Courses in Ethics

Theological Ethics ET09-1809

A seminar devoted to the study of texts dealing with moral problems in a theological context. Attention will be paid to such topics as the use of Scripture in ethics, the order of Law and Gospel, the meaning of love, orders of creation, and the relation between sanctification and the corporate dimensions of the Christian life. In 1992 the ethics of Karl Barth will be considered along with critiques by Gustafson, Lovin, Villa-Vicencio, and Yoder.

Mr. Crocco

Human Sexuality ET13-1813

An inquiry into ethical questions raised by the current revolution in sexual attitudes and behavior. Consideration of such issues as pre-marital and extra-marital relations; marriage and divorce; alternative marriage patterns; understanding of male-female sexuality; treatments of sex in literature and public media.

Term I 1993-94 Mr. Wiest



Stephen Crocco

Readings in Contemporary Theological Ethics ET15-1815

This seminar is devoted to readings and discussion of texts by major figures in Christian ethical thought since 1960.

Mr. Crocco

Law, Theology and Ethics ET17-1817

Reading and discussion of selected topics within the following areas: (1) comparisons and contrasts between jurisprudential and theological concepts and ways of thinking, and (2) ethical issues such as civil disobedience, punishment, laws regarding sexual behavior, censorship, problems in Church-state relations, professional ethics.

Mr. Wiest



Ronald Stone

**The Ethics and Theology of
H. Richard Niebuhr
ET18-1818**

A consideration of the formative influences on the thought of H. R. Niebuhr and an analysis of his major writings in ethics and theology.

Term I 1993-94 Mr. Crocco

**Reformed Urban Ethics
ET19-1819**

An examination of the reformed contribution to and the reformed critique of the ethos of Pittsburgh.

Mr. Stone

**The Thought of
Reinhold Niebuhr
ET20-1820**

A detailed examination of *The Nature and Destiny of Man* and the study of Reinhold Niebuhr's political and social writings.

Mr. Stone

**Moral Issues in the
Business Ethos
ET21-1821**

The seminar examines the contribution of Protestantism to the modern economic order, compares major economic ethics policies of contemporary churches, and analyzes economic ethical issues in sustainable development questions utilizing Presbyterian church policy resources.

Term III 1994-95 Mr. Stone

**Social Teachings of the
Christian Churches
ET23-1823**

The seminar will focus on the social ethics of the 16th century in study of Calvin, Las Casas, Luther, Machiavelli and Munzer.

Term III 1994-95 Mr. Stone

**Moral Issues in
International Politics
ET25-1825**

The seminar focuses on problems of Christian ethics and international politics. This year the focus is on the U.S. and the U.N. with a trip to U.N. headquarters early in the term and on formation of U.S. policy in the post-cold war world.

*Term II 1993-94
Mr. Stone and Staff*

**North American
Theological Ethics
ET27-1827**

A survey of attempts to construct a theological ethic in a North American ethos. Approaches by Puritans, Jonathan Edwards and the Edwardseans, the New England and Old Princeton theologians, the Social Gospelers, and American Neo-orthodoxy theologians will be considered. A figure, text, or movement may be emphasized in a given term.

Mr. Crocco

**Methodist Social Ethics
ET28-1828**

A seminar which investigates the social thought of John Wesley, analyzes United Methodist social ethics and studies the work of contemporary Methodist social thinkers.

Term III 1993-94 Mr. Stone

**Liberation Ethics
ET29-1829**

A critical analysis of the Ethics of Liberation Theology as presented in the works of Enrique Dussel, a Catholic, and Jose Miguez-Bonino, a Protestant. The analysis will emphasize both convergence and contrast in their methodological approaches and implicit visions of human nature and of history. It will examine their treatment of such classical categories as power, love and justice, as well as explore the more innovative development of such concepts as "historical project," "praxis," and "the option for the poor," and their implications for Christian social responsibility.

*Term II 1994-95
Mr. Castillo-Cardenas*

**Christianity in the Latin
American Context:
Ethical Issues
ET30-1830**

A critical analysis of the relations between Church and society in Latin America, with particular emphasis on the critical issues of socio-political ethics; the nature of "development," "revolution," and "liberation"; the relation between Christian and Marxists; the ethical issues involved in illegal and violent revolution; and the relation between the Kingdom of God and particular "historical projects."

Mr. Castillo-Cardenas

**Seminar on Medical Ethics
ET35-1835**

This course will be taught with the help of a member or members of the medical profession. The class will consider, in ethical perspective, such issues as the social responsibilities of the medical profession; health care delivery and costs; patients' rights; abortion and sterilization; death and dying; transplantation and the use of scarce resources; genetics and genetic engineering; professional ethical codes; and the relationships of ministers to medical professionals and ministry to medical care.

Term I 1994-95 Mr. Wiest

**Economic Realities and Religious Roots
ET36-1836**

This course investigates fundamental concepts related to economic ways of thinking, economic trends, and comparative systems including the structure and performance of the U.S. economic system. We will examine how religious roots in ethics and values relate to economic concepts and actions. Guest economists will present discussions of timely, controversial issues.

Mr. Calian and Staff

**The Ethics of Peacemaking
ET37-1837**

A seminar consideration of the religious quest for peace with emphases on world religions and peace, the Christian theology of peace, militarism, the nuclear weapons debate, social justice and the current emphasis of the churches on peacemaking ministry.

Mr. Stone

**Ministerial Ethics
ET38-1838**

A study of ethical problems arising in the practice of ministry from the perspectives of the doctrine of ministry and of ministry as a profession. Consideration of such problems as: truth-telling, confidentiality, the minister as cleric and as a human being, ministers and money, allotments of time, the ministry and social issues, dealing with other ministers, standards of "success" in ministry, relationships with other professionals, and the role of clergy in society.

Mr. Wiest

**Christian Ethics and
Contemporary Political
Philosophy
ET39-1839**

The seminar studies the classical Christian political theories of Augustine, Calvin, and Niebuhr in conversation with contemporary moral issues raised by the political processes.

Term I 1994-95 Mr. Stone

**Comparative Ethics,
Gandhi and King
ET40-1840**

The course will examine the influence of Christian and Western thought upon Gandhi's social ethic and the influence of Gandhi's thought upon the social ethic of Martin Luther King, Jr. The contexts of India, South Africa, and the Black Church in America will be considered as sources of these social-transforming religious ethics.

Mr. Stone

**Toward an Ethic of
Sustainable Development
ET41-1841**

The course will focus on the concept of "sustainable development," as a comprehensive ethical norm that brings together the fundamental ethical concerns of a Just, Participatory and Sustainable Society developed within the ecumenical movement in the last three decades. Through lectures, group discussion and case studies the course will seek to emphasize a vision of historical change having its roots in the local community, but reaching out in its concern and responsibility to the whole of creation. Thus, both the human (i.e., justice, freedom and dignity) and the ecological (i.e., integrity, intrinsic worth, and inter-relatedness of all creation) will receive attention.

*Term III 1993-94
Mr. Castillo-Cardenas*

**Seminar in Weber
and Troeltsch
ET70-1870**

An examination of the contribution of Max Weber and Ernst Troeltsch to the history and theory of Christian Ethics. Designed for S.T.M. - Ph.D. candidates and advanced students in ethics by permission of instructor.

Term II 1993-94 Mr. Stone

Studies in Church and Ministry

Elective Courses in Evangelism and Mission

**Evangelism
EV11-2411**

An in-depth investigation of the Biblical, theological and psychological components of evangelism. The course will include selected readings, researching, analyzing and evaluation of a variety of evangelism programs and techniques. Emphasis will be placed upon preparing students to assist congregations in developing evangelism and outreach programs appropriate to their life styles and community settings. The course will require the student to design a program of evangelism and outreach suitable for a local congregation.

Staff

**The History of
Christian Mission
MI10-2510**

This course is designed to explore the historical and geographical dimensions of the attempt to be obedient to the mandate for mission.

Term III 1994-95 Mr. Partee

**Theology and Practice
of Stewardship
MI12-2512**

Stewardship has many dimensions: biblical, theological, ethical and practical. This seminar is designed to discuss these aspects through lectures and case studies. Guest speakers will be invited for their particular contributions on the history of philanthropy and voluntarism in reference to Church organizations.

Staff

Studies in Church and Ministry

Elective Courses in Homiletics

Homiletics Practicum HM10-2210

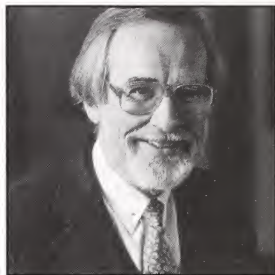
The course combines seminar discussion with the preparation and delivery of sermons and is designed to lead students beyond introductory homiletics to a more sophisticated understanding of the preacher's task. In small sections students preach twice during the term, and participate in detailed homiletical analysis.

Term I 1994-95 Mr. Ezzell

Voice and Speech Practicum HM11-2211

This is a ten-week session in fundamentals of voice and speech to maximize communicative effectiveness. One credit.

Offered each term in 1993-94 and 1994-95 Ms. Kania



Richard Oman

Parish Preaching HM20-2220

This course will concern itself with planning a year's pulpit work, and will include an analysis of the seasons and festivals of the Christian Year. Selected resources for occasional sermons will be provided. Class members will be responsible for preparing Advent/Lenten sermons, funeral meditations, wedding homilies, baptism/communion sermons, and messages for children.

Mr. Oman



Robert Ezzell

**Preaching from the Gospel
of Luke**
HM22-2222

This course will study some of the great preaching themes found in St. Luke's Gospel. Particular attention will be given to the four "Great Songs of the Advent Season," as well as to selected portions of the Passion narrative. This course is offered every third year, in Term I, just prior to the beginning of the Lectionary Year C, when the Gospel emphasis is taken from the book of Luke.

Term I 1994-95 Mr. Oman

**Twentieth Century
Preaching**
HM23-2223

An examination of methodological and theological developments in Christian preaching in the Twentieth Century. A study of contemporary preaching based on printed, recorded, audio and video-taped sermons of leading homiletics of our age.

Term I 1993-94 Mr. Oman

**Preaching From the
Old Testament**
HM24-2224

The course will provide an introduction to the special problems and possibilities offered by Old Testament preaching, including the discussion of how to use the principles of Old Testament interpretation in the preparation of sermons on different types of passages.

Mr. Ezzell and Mr. Gowan

Theology and Film
HM25-2225

This course will introduce the student to the use of popular films as a resource for theological reflection in the church. Representative films which reflect a variety of classical theological themes will be viewed and analyzed.

Term I 1993-94 Mr. Ezzell

Preaching from Romans
HM27-2227

An exegetic analysis of Paul's most influential epistle. The course will attempt to provide the student with comprehensive understanding of the style and structure of Paul's argument and the homiletical possibilities it presents. Special attention will be given to hermeneutical problems attendant to such prominent Pauline concepts as faith, grace and law, as well as to the formidable forensic character of his language and thought.

Mr. Ezzell

Storytelling
HM29-2229

This course is twofold in purpose and design. First, to examine in detail the nature of the story form of discourse and to attempt to establish its theological and persuasive primacy among the competing categories of discourse. Second and foremost, the course aims to develop in the student the ability to construct and narrate stories, i.e., to become adroit in the art of storytelling.

Term II 1993-94 Mr. Ezzell

The Church and Mass Media
HM31-2231

This seminar will investigate the nature and role of the mass media in contemporary society, the problems it poses for the church, and the possibilities of its use in communicating the Christian faith.

Term II 1994-95 Mr. Ezzell

Rhetoric for the Church
HM41-2241

This course has three distinct focuses: (1) to improve the student's general ability in oral expression; (2) to help the student cultivate skills and strategies for the specific rhetorical, i.e., persuasive, transactions in which clergy are characteristically engaged (e.g., moderating session, leading discussions, counseling, presenting resolutions to judicatories); and (3) to analyze the nature and quality of the Church's rhetoric, both that which is directed to itself as audience and that which is directed toward the outside.

Mr. Ezzell

Studies in Church and Ministry

Elective Courses in Metro-Urban Ministry

Black Church and Urban America MU10-3210

An introduction to the realities of urban life in America with a particular focus on the role of the black church in meeting human needs in the urban environment. The course will also introduce various ecclesiological models and African American perspectives on ministry in an urban context. Biblical, theological, demographic, sociological and practical tools will be utilized to understand and minister in the urban landscape.

Term I 1993-94 Mr. Barr

Urban Evangelism and Church Growth MU11-3211

While lifting up the particularities of the urban context, the course will explore issues and methods of evangelism/church growth relevant for a wide range of situations. The course will examine biblical/theological foundations for evangelism, current evangelism literature and programs of the Presbyterian Church (U.S.A.), learnings emerging from mainline metropolitan mega-churches, and Pittsburgh area models of growing racial/ethnic and racially/socially inclusive congregations. Special attention will be given to evangelism as "church marketing" and evangelism through community action/service programming.

Term II 1993-94 Mr. Chesnut

At-Risk Urban Youth Ministry MU12-3212

A course designed to give the seminary student a fuller understanding of "at-risk youth." It will focus on the real meaning of Urban Ministry and concentrate on strategies within an Urban Ministry that can relate to "at-risk youth."

*Term III 1993-94
Mr. Robinson and Ms. Robinson*

Studies in Church and Ministry

Elective Courses in Pastoral Care

Human Development PC10-2110

This course will examine the content, processes and contexts of human development and transformation throughout the life span from two psychological schools of thought, giving special attention to various experiences of loss. By using a case study approach, the course is designed to enable students to become more critically aware of how they hear and interpret "life stories" (psychologically and theologically) and to consider the implications of these various interpretations for the practice of ministry.

Term I 1994-95 Ms. Robbins

Compassion in Pastoral Care PC12-2112

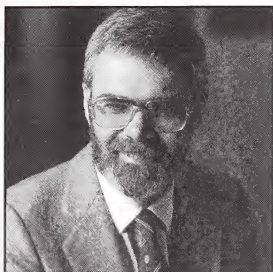
This course examines compassion as an organizing theological focus for pastoral care. Beginning with a thorough study of the compassion of Jesus, the course will go on to review representative theologians who have highlighted the "suffering with" of God. The practice of compassion will be developed, firstly, by way of a spirituality of suffering and secondly, by examining the relationship between compassion and our own woundedness and vulnerability.

Term II 1994-95 Mr. Purves

Theology and Pastoral Care PC13-2113

This course will examine three significant attempts to think theologically about pastoral ministry in the context of the history of pastoral care. The goal is to help the student to think theologically about the work of pastoral care. For this reason, the course will be conducted on a lecture and seminar basis, with most of class time being taken up in seminar work. Each student will take responsibility for preparing and leading a seminar on a portion of one of the primary texts.

Term I 1993-94 Mr. Purves



Andrew Purves

Models of Women's Transformation
PC15-2115

How do women grow and develop their sense of self (identity), their relationships to others, the world and God throughout their life spans? How do women experience and describe developmental transitions and processes of spiritual transformation? How do socio-cultural factors affect these processes? What facilitates/hinders women's transformations? This seminar will explore these questions by examining various models of women's psychological and spiritual transformation and their implications for ministry.

Ms. Robbins

Systems Theory
PC16-2116

This course will explore the dynamics of family and congregational systems from Bowenian and feminist perspectives. Pastoral applications to systems thinking will be made throughout the course. Students will be expected to ground systems thought in a solid theological perspective. This course is a prerequisite for Pastoral Counseling II which will focus upon training in specific skills in pastoral leadership and counseling based upon systems theory.

Ms. Robbins

Addiction, Grace, and Healing
PC17-2117

This course will explore the dynamics of the addictive process underlying unhealthy attachments to particular substances, relationships, beliefs or ideas, and work and organizations from physiological, psychological and theological perspectives. After understanding the addictive process, we will examine theological notions of Grace and explore how Grace invites and empowers persons to engage in a living process system. In addition, implications for the Church, ministerial leadership and pastoral care will be discussed.

Ms. Robbins



Martha Robbins

**Training the Pastor as
Spiritual Director
PC19-2119**

Borrowing from the long tradition of spiritual direction in the Roman Catholic Church, this course will explore how that tradition can be adapted for the use by Protestant pastors. The history, theology and practice of spiritual direction will be examined and discussed. A novel feature of the course will be each student's exposure both to giving direction and being directed.

Mr. Purves

**The Spirituality of
Thomas Merton
PC23-2123**

This course is designed to be a thorough examination of the theology, practice and influence of this very significant Twentieth-Century spiritual teacher.

Merton's work will be considered in an ongoing dialogue with Protestant perspectives on the theology and practice of prayer. The goal of the course is to introduce students to Merton's work and to his place in contemporary American Spirituality. Merton will be used to allow issues in the theology and practice of prayer to emerge for discussion.

Mr. Purves

**Training Seminarians to
Minister To and With
Persons Who are Disabled
PC24-2124**

The objectives of this course will be to assist seminarians to come to grips spiritually, emotionally, theologically, and intellectually with the task of ministering to and with persons who are disabled, and to accept their ministry in return. The course will assist seminarians in rendering effective pastoral and catechetical care to persons in their parishes who are disabled, and foster their awareness of appropriate community agencies.

*Mr. Campbell
(Coordinating Instructor)*

**Theology and Practice
of Holiness
PC26-2126**

Study of holiness in scripture and Christian tradition as it relates to the understanding of God, the Christian life, and the church as a distinctive community in the world. Special attention will be given to reflections on holiness by John Calvin, John Wesley, Rudolf Otto and Karl Barth.

Term II 1994-95 Mr. Purves

**Aging Creatively Today
PC27-2127**

An academic and practical seminar to assist seminary students to experience ministry with older adults in the setting of Faith Presbyterian Church, Sun City, Arizona. Through a residential week in Arizona with on-site teaching by staff and qualified members of Faith Presbyterian Church and Pittsburgh-based seminars and writing and reading requirements, students will gain experience with and understanding of ministry to aging persons.

Mr. Purves

**Pastoral Counseling I
PC50-2150**

This seminar is intended to help students acquire some basic knowledge and skills in assessing the needs of people, making the appropriate pastoral responses based upon such assessments, and making referrals when indicated. Students will learn to recognize different kinds of mental or emotional disturbances, discern their own abilities to handle certain situations, as well as the unique role pastors have when other professionals are also involved. Prerequisite: PC10 Human Development or permission of the instructor.

Ms. Robbins

**Pastoral Counseling II
PC51-2151**

This advanced seminar is designed to broaden and deepen the student's counseling skills in working with individuals, families, and congregational dynamics from a family systems perspective (in contrast to an individual perspective). Students interested in this course should have some familiarity with family systems thinking and basic pastoral counseling skills. Prerequisite: PC16 or PC17 or permission of the instructor.

Ms. Robbins

Studies in Church and Ministry

Elective Courses in Worship and Church Music

**Congregational Song
WS11-2311**

A survey of the Church's heritage of song: the Bible, Byzantine and Latin hymnody, the Lutheran chorale, Calvin and Psalmody, English hymnody of Watts and Wesley and their adherents, and American hymnody from Colonial times through the Twentieth Century. This comprehensive approach to the study of hymns deals with the hymn in perspective, in history and culture, and in practice.

Term III 1994-95 Mr. Tutwiler

**Liturgy and Music
WS12-2312**

Class members will read literature regarding the development of liturgy in the various denominations of the Eastern and Western Christian Church. Through lectures and practica, students will be encouraged to perform examples of such music and liturgy in class, and learn to develop a well-constructed form of worship for use within their own denomination, drawing on resources available in area libraries and church archives. Emphasis will be placed on the role of hymnody and psalmody in the context of Christian worship. Staff relationships within the practice of ministry will be studied and evaluated.

*Term I 1993-94
Mr. Oman and Mr. Tutwiler*

**The Theology and Practice
of Christian Worship
WS14-2314**

An introductory course on Christian worship. Topics covered will include: the pastor as liturgical theologian, a brief history of Christian worship, the Christian year, the use of the lectionary, the Sunday Service, music and liturgy, the sacraments, weddings and funerals, initiation/confirmation, prayer, children and worship, liturgy and the arts.

Term II 1994-95 Mr. Oman

**History of Church Music
WS17-2317**

A study of choral and instrumental literature of the Christian Church from the Seventeenth through the Twentieth Centuries with emphasis on the development of Protestant Church music in America.

Term II 1993-94 Mr. Tutwiler

**Prayer and the Christian Life
WS19-2319**

This course will study the biblical antecedents for prayer and the reformed doctrine of prayer. A survey-history of significant prayer-figures in the life of the Church will be included. Students will examine and critique the relationships between corporate and private prayer. An analysis of the theological and worship integrity and value of various Church prayers will be a matter of special focus.

Mr. Oman

Advanced Seminars for the Master of Sacred Theology Degree

The S.T.M. degree (see page 23) requires at least 9 hours of work in advanced seminars which are designed for this degree. These S.T.M. seminars are also listed in the previous course descriptions because they may be offered as electives for M.Div. and M.A. students. If taught as S.T.M. seminars, however, enrollment by M.Div. and M.A. students requires special permission by the professor.

Studies in Bible

Amos OT15-1115

Mr. Gowan

Exodus OT17-1117

Mr. Gowan

Biblical Archaeology OT28-1128

Ms. Lapp

Ancient Texts Relating to the Old Testament OT33-1133

Mr. J. Jackson

Biblical Theology BI02-1002

Mr. J. Jackson and Mr. Nickle

Interpreting the Parables NT23-1223

Mr. Kelley

Practical Use of the New Testament: Acts NT35-1235

Mr. Kelley

Studies in Church History

History of Presbyterianism

CH10-1310

Mr. Wilson

Calvin's Institutes

CH17-1317

Mr. Partee

History of Christian Philosophy

CH18-1318

Mr. Partee

Puritanism

CH29-1329

Mr. Wilson

Religious Thought of the 19th Century

CH37-1337

Mr. Wilson

American Religious History

CH43-1343

Mr. Wilson

Revivalism and Fundamentalism

CH45-1345

Mr. Wilson

The History of Christian Mission

MI10-2510

Mr. Partee

Studies in Systematic Theology

Sin and Alienation

TH24-1424

Ms. Nelson

The Theology of Karl Barth

TH36-1436

Mr. Kehm

Presbyterian Confessions

TH39-1439

Mr. Calian

Feminist Theologies

TH42-1442

Ms. Nelson

Creation, Cosmology and Evolution

TH50-1450

Mr. Kehm

Studies in Church and Ministry

Moral Education in the Church

ED11-2011

Ms. Likins

Education, Spirituality and Pilgrimage

ED25-2025

Ms. Likins

Limited Resources Ministry

ED31-2031

Mr. Peters

Human Sexuality

ET13-1813

Mr. Wiest

**The Ethics and Theology of
H. Richard Niebuhr
ET18-1818**

Mr. Crocco

**Moral Issues in a
Business Ethos
ET21-1821**

Mr. Stone

**Social Teachings of the
Christian Churches
ET23-1823**

Mr. Stone

**Moral Issues in
International Politics
ET25-1825**

Mr. Stone

**Methodist Social Ethics
ET28-1828**

Mr. Stone

**Liberation Ethics
ET29-1829**

Mr. Castillo-Cardenas

**Seminar on Medical Ethics
ET35-1835**

Mr. Wiest

**Christian Ethics and Politics
ET39-1839**

Mr. Stone

**Toward an Ethic of
Sustainable Development
ET41-1841**

Mr. Castillo-Cardenas

**Seminar in Weber
and Troeltsch
ET70-1870**

Mr. Stone

**Preaching from the Gospel
of Luke
HM22-2222**

Mr. Oman

**Theology and Pastoral Care
PC13-2113**

Mr. Purves

**Theology and the Indigenous
Peoples of the Americas
SR12-1912**

Mr. Castillo-Cardenas

**Critical Issues in the
Sociology of Religion
SR16-1916**

Mr. Castillo-Cardenas

The Seminary's Immediate Environment: Highland Park and East Liberty

The numerous rivers, valleys and hills common to western Pennsylvania divide Pittsburgh into a large number of neighborhoods. Pittsburgh Theological Seminary is located on the border between two such neighborhoods. To the north is a residential area of substantial and well-kept homes, Highland Park, which takes its name from the large city park less than one mile from the Seminary. One of Pittsburgh's finest, Highland Park offers woods, picnic areas and paths for biking and walking. At the heart of the park is the

Pittsburgh Zoo, much of which was built at the turn of the century and which is presently undertaking a large scale program of modernization.

To the south is East Liberty, a busy commercial and business center. East Liberty's residential population represents a healthy racial and ethnic cross section of urban America. The Seminary is a partner in the East End Cooperative Ministry, an exciting ecumenical venture involving many churches and agencies in cooperative service projects.

The Campus/Academic Buildings

Pittsburgh Theological Seminary is located on a thirteen-acre campus, the major portion of which was once the estate of H. Lee Mason, Jr. The buildings, almost all of which have been built since 1954, are of American Colonial design.

Clifford E. Barbour Library houses a collection of over 220,000 volumes and more than 850 periodicals. Open stack areas include 100 desk carrels which may be reserved by students. In addition, ten enclosed typing carrels, which allow greater privacy for research work, are available for students in advanced degree programs. Twenty reserved study rooms provide ideal conditions in which

faculty members and visiting scholars may pursue scholarly research. Reading rooms and lounges are informally scattered throughout the building. Facilities are also available for reading microfilm, audio work, and listening to music.

Special collections and displays augment the book resources of the Barbour Library.

The John M. Mason Memorial Collection

This priceless collection of classical theological works dating from the Reformation period is housed in the Anderson Collection of rare and antiquarian books.

The James Warrington Collection of Hymnology

Several thousand valuable hymn and song books which came from the estate of James Warrington of Philadelphia provide research materials for scholars of American and British hymnody.

Historical Collections

The Frank Dixon McCloy Room contains the Seminary archives and historical materials directly related to the institution's history. The Library also contains materials related to the Associate, Associate Reformed, United Presbyterian, and Presbyterian (U.S.A.) congregations, synods and general assemblies. Barbour Library is the repository for the papers of the Upper Ohio Valley Historical Society, the Community of Reconciliation congregation in Pittsburgh, and the Christian Associates of Southwest Pennsylvania.

On display in the main floor exhibit area are the desk and chair of Dr. Karl Barth of Basel, Switzerland, which were presented to the Seminary by Dr. Barth in 1964. Accompanying the desk, at which Dr. Barth wrote his theological works, is an autographed copy of his *Kirchliche Dogmatik I/1*.

Hicks Family Memorial Chapel

is the newest structure on the Seminary campus. The sanctuary is used for worship during the Seminary's chapel services and

the spacious and comfortable theater-auditorium is ideal for conferences, special lectures and concerts.

The George A. Long

Administration Building is the focal point of campus life. In addition to administrative offices, the building contains lecture and seminar rooms, faculty offices, student center, bookstore, the Bible Lands Museum and a large lounge which is used for many gatherings.

The James Kelso Bible Lands Museum

is named for the distinguished, former Professor of Old Testament and Biblical Archaeology. It contains a significant collection of ancient Near Eastern and Palestinian pottery and artifacts brought together by travelers and archaeologists over the past 60 years. Many exhibits resulted from the eight excavations of which the Seminary has been a part. Housed in the George A. Long Administration Building, the museum is a valuable teaching aid for Seminary students and tool for those who may wish to participate in a Palestinian dig or gain some expertise in Palestinian archaeology. Churches, schools and community groups also have the opportunity to see Biblical times vividly illustrated. Additional exhibits are on permanent display in the chapel narthex and the reception area of the Registrar's Office

Accessibility

Recent modifications and additions to Seminary facilities have provided access to our major buildings and educational resources for persons with disabilities. Classrooms, offices, dormitory and dining facilities, restrooms, the mailroom, speech

studio, museum and the entire Library complex are currently accessible. The Seminary is committed to providing a barrier-free environment in order to serve all individuals regardless of their physical limitations.

Housing

Both dormitory and apartment housing are available on campus. Apartment sizes range from efficiencies to three bedrooms; eligibility is based on availability and family size. Apartment rents are below commercial rates; utilities are included in dorm and apartment rents. Dogs and cats are not permitted in Seminary apartments or dorms.

Dormitories

John McNaugher Memorial Hall, the Seminary's original dormitory, now serves a variety of purposes. One wing houses women students in large private rooms and another contains faculty offices. Attached to McNaugher Hall is the dining facility which consists of three dining halls and a modern kitchen.

George C. Fisher Memorial Hall accommodates men in single rooms. Cooking and recreation facilities are available. Fisher Hall has student lounges on each floor. Five furnished apartments for guests of the Seminary are

located on the ground floor of Fisher.

Apartments

Apartments in all buildings are unfurnished. In the case of international students, or others demonstrating a compelling need, a limited amount of furniture may be available through the housing office.

Each apartment is equipped with a refrigerator and stove; coin-operated laundry facilities are located in the basement of each building. All apartments are equipped with wall-to-wall carpeting.

Samuel A. Fulton Memorial Hall provides eighteen efficiency and twenty-one one-bedroom apartments. Each unit includes a kitchenette, a bath and a storage locker.

The Highlander contains seventeen one-bedroom and six two-bedroom units. Each apartment includes a living room, kitchen, bath and storage locker.

Q: Do the apartment and dorm rents include utilities?

A: Yes, The only additional cost would be for your telephone.

Q: Are students allowed to share the larger apartments — for example, might two men share a two bedroom apartment?

A: Subject to availability, yes.

McMillan Hall, Anderson Hall and The Highlander form a quadrangle which encloses a play area for children. In McMillan Hall there are one four-bedroom, three three-bedroom, twelve two-bedroom and three

one-bedroom apartments. On the ground floor of McMillan Hall there is a large community room which is used as a play care center for pre-school children through the school year.

Information for Parents

Our apartment availability is based on family size. The Business Office works very diligently to accommodate the needs of families.

Play Care for Children

The playroom serves the Seminary community by offering child care during regularly scheduled daytime class hours. It is staffed by a Director and Assistant Director and students on work study. The cozy atmosphere of the infant/toddler room accommodates children in a caring, safe environment. Developmental programs are stressed and the children are challenged to learn. In the playroom for 3 to 5 year olds, there is a balance between free, creative playtime that leads to socialization and structured,

planned activities that promote interest in starting to learn readiness skills. There are outdoor facilities which are used often and occasional field trips along with other enrichment activities.

The Seminary is in the East Liberty School District. Our elementary school is Fulton Academy of Geographic and Life Sciences, located at 5799 Hampton. The middle school (grades 6, 7, 8) is Arsenal, located at 40th and Butler. Arsenal students are picked up by a school bus. Our high school is Peabody, located directly across the street from the Seminary. Parents should also check into the availability of magnet schools in our area.

Student Groups

A primary purpose of Pittsburgh Theological Seminary is to develop a Christian community on campus which lays the foundation of early and lasting friendships, productive of confidence and mutual assistance among ministers. Approximately three hundred and thirty students, drawn from over twenty states and several foreign countries, are enrolled at the Seminary. While a majority of students are Presbyterians, there are significant numbers of United Methodist, Baptist, Lutheran, Episcopal and Catholic students as well. Students at Pittsburgh Theological Seminary participate in the governance of the institution through membership on various committees of the Board of Directors, Faculty and Administration. A number of student organizations flourish on campus to meet specific interests and concerns.

The Student Association (SA) is composed of "all students (except Doctor of Ministry students) registered and enrolled in the Seminary." The Student Association's purpose is to "conduct all student social and extracurricular affairs," and to "conduct elections of student representatives to other Seminary committees or organizations as required." The Student Association conducts its own program of extracurricular events which range from

meetings dealing with issues related to the church and the world to social get-togethers. The Student Association is responsible for a large part of the annual student orientation program. Meetings of the Student Association are held at least once a month.

The Association of Women at the Seminary (AWS) is a support group of women and a resource for all people. AWS addresses the interests, concerns and needs of women of the Seminary community: students, faculty, administrators, staff and spouses. AWS also promotes mutual support and understanding among the women of the Seminary and maintains dialogue with women who have entered the varied ministry and mission of the church. AWS activities include forums on issues of special concern to women, Women's History Week, interaction with other seminaries and efforts to foster a spirit of inclusiveness in all aspects of Seminary life.

The Black Seminarians Association provides a means whereby the Seminary utilizes the full participation of the black community. Through prayer, fellowship and the exchange of individual talents, the Association brings to the Seminary's attention both the concerns of the black people and the

particular needs of black clergy. The Association's extracurricular activities encompass these concerns through seminars conducted by experienced black pastors, annual attendance at the National Black Seminars Convention and visits to area black churches and communities. Membership is open to black students in all academic programs of the Seminary.

Children of Ministers in Training (COMIT) is the newest group on the Seminary campus. COMIT provides opportunities for the children associated with the Seminary to get together and engage in share activities.

The Disabilities Concerns Caucus (DCC) recognizes the need of the disabled person to be fully included in the life and worship of the church. As an organization we are dedicated to the sharing of that awareness with the Seminary community, the larger church community and the world; and thereby, with the cooperation of the faculty and administration, to facilitate the general accessibility of disabled persons to all Seminary buildings and programs. Membership is open to any concerned person.

Episcopalians and others meet for celebration of the Eucharist and luncheon fellowship every two weeks in the McNaughter Lounge. All members of the Seminary community are cordially invited.

The Evangelical Student Fellowship (ESF) is a fellowship of care and support for students and faculty of evangelical convictions. It has three organizing principles: 1) to provide for the spiritual development of its membership; 2) to stimulate academic excellence in evangelical scholarship; 3) to provide a forum whereby evangelical students can engage the wider Seminary community in dialogue on issues of mutual concern. Any student is welcome to attend ESF activities.

The International Student Association (ISA) is composed of all international students and interested American students. The organization provides an opportunity for these students at Pittsburgh Theological Seminary to become acquainted, share experiences and support one another. The Association desires to make the Seminary community aware of the different social, religious and political views represented by the international students and their countries and through mutual exchange offer enrichment and growth to the community through its activities and events.

Peace Fellowship is composed of Seminary students and faculty who share a common interest in peacemaking. The purpose of the fellowship is to support and encourage the prophetic voice of the church, by supporting a wide range of activities aimed at communicating the concerns of various denominations regarding peace and justice. In the past, programs have included study groups, a week focused on Central America, prayer vigils, worship services and speakers. The fellowship opened a peace resource room on campus. The fellowship meets regularly and welcomes the community.

The Preaching Association, supported by the Seminary but operated by students for the students, supplies worship leadership to vacant pulpits in the greater Pittsburgh area, providing valuable experience in preaching for seminarians.

Seminary Advocates for the Environment (S.A.V.E.) works within the Seminary community to promote theological reflection, dialogue and practices which benefit the environment. The group sponsors the current recycling program for seminary residents, plans chapel services and social hours, and provides a place to learn more about ways each of us can help heal creation. Membership is open to all in the Seminary community and meetings are held once a month.

SPICE is the organization of single parent students and female and male spouses of students enrolled at Pittsburgh Theological Seminary. Its purpose is to provide organized support for its members as well as promote and maintain a sense of community on the Seminary campus. An emphasis is placed on dealing with the special situations that parents, couples and families encounter in their time here at Seminary. In addition, holiday parties, lectures and special activities are held throughout the school year. So what does "SPICE" mean? Well, it's the plural of "spouse", of course.

The United Methodist Students Fellowship, a support group for United Methodist students, provides opportunities for fellowship, learning, prayer and Bible study. Monthly luncheon meetings with a variety of speakers and other events throughout the academic year are planned.

The Seminary Choir is open to men and women from the entire Seminary community—students, faculty and staff. The Choir participates in weekly chapel services and presents seasonal concerts on and off campus. Rehearsals are held each Tuesday during the academic year from 4:45-6:00 P.M. For further information, contact George E. Tutwiler, Organist/Choirmaster.

Worship

Worship is an integral part of the life of Pittsburgh Theological Seminary. Chapel services are held three times each week and are followed by a time of community-wide fellowship. Students, faculty, guests and administrators share in the

leadership of chapel services under the direction of the Seminary's Community Life Committee. Communion is celebrated in chapel once each week. Attendance at worship services is voluntary.

Recreation

Athletic events and other recreational activities are arranged under the auspices of the Student Association. Seminary students have access to the gymnasium and indoor swimming pool at Peabody High School across the street from the

campus on Tuesdays and Thursdays from 7 p.m. to 9 p.m. Interested students play volleyball at East Liberty Presbyterian Church just down the street on Wednesday afternoons. There are two tennis courts on the Seminary campus.

Counseling

The Rev. Everett I. Campbell, Ph.D., is Pastoral Counselor to the Seminary family. With an easily accessible office, he is available five days a week for personal and career (but not academic) counseling. Dr. Campbell is a retired priest of the Episcopal Diocese of Pittsburgh,

a member of the American Association of Counseling and Development, a Professional Affiliate of the American Association of Pastoral Counselors, and a member of the American Psychological Association.

Distinguished Pastor-in-Residence Program

This program gives the Seminary community the opportunity to interact with persons involved in a variety of ministries. During each academic year persons representing three different models of ministry are invited to spend four to eight weeks in residence on the campus. The distinguished guests visit classes, participate in Seminary activities, engage in conversations with students and faculty, and lead one or more chapel services. Usually one guest is present each term.

During recent academic years, the Seminary welcomed distinguished pastors who were engaged in overseas ministries, urban redevelopment ministries, large suburban church ministries, small church ministries, chaplaincy ministries, and judicatory ministries.

Distinguished guests include pastors who are alumni/ae of Pittsburgh and many other seminaries. Each guest is hosted by a member of the faculty of the Seminary.

In addition, the Seminary occasionally invites distinguished lay persons to spend several days on our campus. These church women and men share insights about their ministries and ways in which their church and work commitments interact. Distinguished guests have included a banker, a newspaper editor, management consultants, an attorney, and corporation leaders.

Policies

Inclusive Language

The Seminary has adopted a policy of inclusive language: Persons should be treated with the same respect, dignity, and seriousness, and no person or group of persons should be trivialized or stereotyped. Persons should not be described by physical attributes when others are being described by mental attributes or professional positions. Instead, all persons should be dealt with in equal terms. Reference to a person's appearance, charm or intuition should be avoided when irrelevant.

Drug Free Schools

The Seminary is committed to providing a drug-free workplace and academic environment in compliance with The Drug-Free Schools and Communities Act Amendments of 1989 (Public Law 101-226). The unlawful manufacture, distribution, possession or use of a controlled substance on Seminary property, or off-site while on Seminary business, is strictly prohibited. Violations of this policy will result in disciplinary action up to and including dismissal, and/or mandatory participation in and successful completion of a drug assistance or rehabilitation program approved by an appropriate health or law enforcement agency.

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Rent

Nine month charge for a Dormitory Room (\$480 per term). \$1,440

Apartment Fees (per month)

Fulton Hall: Thirty-nine apartments

Efficiency apartments \$ 270
One-bedroom apartments \$ 345

Highlander: Twenty-three apartments

One-bedroom apartments \$ 365
Two-bedroom apartments \$ 410

Anderson/McMillan Halls: Thirty-one apartments

One-bedroom apartments \$ 320
Two-bedroom apartments \$ 420
Three-bedroom apartments \$ 495
Four-bedroom apartments \$ 585

Board

Meals may be purchased in the cafeteria Monday through Friday (morning and noon) throughout the academic year, excluding

vacation periods. The estimated cost for board for an academic year for a single student is \$2,095.

Mandatory Medical and Hospitalization Insurance

The Board of Directors of the Seminary has determined that students must be adequately covered with health insurance, either by participating in the premium plan offered by the Seminary, or by another plan. It is important that this cost be included in each student's estimate of expenses. Premium insurance coverage is compulsory for international students.

Those students planning to bring family members should be aware that family health coverage, a necessary precaution, is extremely expensive. Verification of an existing policy is due upon registration for the first term of attendance.

Payment of Fees

All academic fees and expenses are payable during the first two weeks of each term as specified by the Business Office. When necessary, arrangements for a payment plan to cover a term's

expenses may be made at the Business Office. There is a \$5.00 late fee plus a carrying charge of 1% per month on the open account balance under any deferred payment plan.

Financing Your Seminary Education

Q: *May I check into financial aid while I am on campus for my application interview?*

A: *Yes. The best days to do so are Mondays and Thursdays.*

The goal of the Pittsburgh Seminary Financial Aid Program is to assist each student in arranging financial support. While it remains each student's responsibility to meet the costs of his/her theological education, the Seminary desires to provide grants and work assistance to each full-time student in the Master Divinity, Master of Arts, and Master of Sacred Theology programs who has need, regardless of denominational affiliation. The student's denomination and family are also expected to share in meeting the financial obligation.

Awarding financial aid to students is a process that is based on need. The application procedure requires students to complete the **Free Application for Federal Student Aid (FAFSA)** and the **College Scholarship Service** graduate Financial Aid Form (grad FAF). Eligibility for the F.A. Program and the Expected Family/Student Contribution (EFC) are determined from calculations of these forms.

Cost/Income

Pittsburgh Theological Seminary uses expense norms in computing a student's need. The allowed expenses for the 1993-94 academic (9 month) year are on the next page.

1993-94 Allowed Expenses

To determine each student's financial need, Pittsburgh Theological Seminary uses expense norms which are established annually according to the status of the student. The following budget figures are estimated for a nine-month academic year.

	Single Student	Married Student	Each Child
Tuition.	\$ 5,832	\$ 5,832	
Books.	.600	.600	
Student Assoc. Fee.	24	24	
Rent.	1,440	3,285	\$ 625
Food.	2,095	2,795	695
Health Insurance*	1,595	4,320	265
Other Expenses**	3,104	4,434	985
Total	\$ 14,690	\$ 21,290	\$ 2,570

*Verification of an existing ongoing policy is due upon registration for the first term of attendance. Those students choosing to subscribe to Health Insurance should know that quarterly premium payments are made for this insurance.

**Transportation, health and personal care, clothing, entertainment, etc., are possible expenses to be considered under this line item.

The student's **demonstrated need** is the difference between **allowed expenses** and the **expected family contribution**. To help meet this need, Pittsburgh Theological Seminary will assign a campus job and make a grant award. The student is expected to seek outside sources of aid; these will not affect the Seminary grant unless **need** is reduced to less than the PTS grant.

In order to gather information about a student's financial status, a copy of the previous year's income tax return and W-2's must accompany the aid application.

Work Assistance

The first part of aid, up to \$1,650.00 is the awarding of a Work Assistance assignment. Campus jobs exist in all aspects of Seminary life, including the Playroom, Cafeteria, Library and Administrative offices

Grants

Grant assistance is provided by our restricted endowment funds and annual gifts to the Student Aid Scholarship Fund. In 1992-93 over 87% of our full-time students received Seminary Aid.

Our grant award is given to students regardless of denominational affiliation. However, an additional percentage will be given to members of the Presbyterian Church (U.S.A.) as well as to racial/ethnic students. The maximum grant for all students will be the cost of tuition in effect each year. One third of the grant is made available each term. In special circumstances a student may be awarded an additional 10% of the grant.

In addition to a Pittsburgh Theological Seminary grant, a student may be eligible for a rent rebate during the academic year if he/she is a full-time student, receiving the maximum grant award, and living in Seminary housing. Dormitory students receive a rebate of \$50 per month; apartment dwellers receive a rebate of \$125 per month/per apartment.

Honoring a commitment to provide additional financial help to students demonstrating greater need, the Seminary, through its Book Rebate Program, will award \$600 to those students receiving maximum aid and carrying 36 credits. Students with maximum aid and registered for 27 credits will receive \$450.

The Financial Aid Office assists students to process applications for other sources of grant assistance such as a Study Grant and the Racial/Ethnic Leadership Supplement Grant for Asian, Black, Hispanic, and Native American students. These assist graduate students who are communicant members of the Presbyterian Church (U.S.A.) in preparation for professional church occupations.

Loans

Many students will enter Seminary with large educational loans, so every effort is made to keep this aid component to a minimum. When a student has exhausted all possibilities for other forms of financial aid and still needs funds, a loan may be the only option. There are loans available through the Federal

Family Educational Program, some denominational agencies, and other sources. Once the student has determined that a student loan is needed to help finance educational expenses, he/she should make an appointment with the Director of Financial Aid to discuss the situation and the loan process.

Refunds

A refund is made to a student who does not complete a full term, based on the date of formal notification of withdrawal or on the date that the Seminary formally determines that the student is dismissed and notifies him/her of this action. Courses may be dropped or added during the first two weeks of each term without penalty. Courses dropped during the third through the fifth weeks carry a penalty of one-half of the tuition fee. Courses dropped after the official drop date require full payment.

Additional Information

The Seminary Financial Aid Program is based on a nine-month academic year. Each year, if aid is required, a new application should be filed by May 1.

New and transfer students may apply for Financial Aid through the summer months. Applications are reviewed in the order in which they are received.

These policies are subject to change. They are operative for the current academic year (1993-94) and represent no commitment beyond the current year. The Financial Aid Policy Committee, which includes students, conducts an annual review.

Specific questions and requests for detailed information regarding financial aid should be addressed to the Seminary Financial Aid Office.

Scholarships

Honors Scholarships

The Honors Scholarship program is one way Pittsburgh Theological Seminary seeks to encourage the enrollment of young men and women of the highest academic ability in the Master of Divinity and Master of Arts programs. Those considered for an Honors Scholarship shall be from among those applicants who have graduated from a regionally accredited or internationally recognized college or university, normally in the top five percent of their class (with at least a 3.5 cumulative average). They shall be students of demonstrated potential for outstanding Christian service. Honors Scholarships shall be granted only to full-time students who make application to the Seminary for the Fall Term on or before April 15 of any year. Honors Scholarships are awarded for a maximum of three (3) years. They can be renewed only if the recipient maintains a 3.0 cumulative grade average.

The Faggs Manor Presbyterian Church (U.S.A.)/John McMillan Honors Scholarship was established in 1986 by the Faggs Manor Presbyterian Church (U.S.A.), Cochranville, Pennsylvania, in the names of this congregation and of the Rev. Dr. John McMillan, son of the Faggs Manor Presbyterian Church (U.S.A.) and a pioneer teacher and leader in theological education in Western Pennsylvania. Dr. McMillan's work had great influence in the establishment of Western Theological Seminary, one of the antecedents of Pittsburgh Theological Seminary. Preference shall be given for this Honors Scholarship to qualified full-time students who are members of Presbyterian Churches (U.S.A.) within the boundaries of Donegal Presbytery and/or who are under care of Donegal Presbytery of the Presbyterian Church (U.S.A.).

The Fox Chapel Presbyterian Church Endowed Scholarship was created as scholarship aid for Presbyterian students qualifying for financial aid who have demonstrated meritorious academic achievement in degree related programs at Pittsburgh Theological Seminary.

The Carl A. Hiaasen Honors Scholarship Fund was established by the bequest of Abraham L. Mailman in honor of Mr. Carl A. Hiaasen, a former member of the Board of Directors of Pittsburgh Theological Seminary.

The McCarrell Memorial Fund was established in honor of Alexander McCarrell, a graduate of Pittsburgh Theological Seminary (Western) in 1840. The fund was first established in 1984 by Thomas C. McCarrell and later enlarged through Rachel M. McCarrell. The fund is to be used to support two or more needy and worthy entering students, not solely judged by academic achievements, preparing for the ministry in the Presbyterian Church (U.S.A.).

The David E. Molyneaux Honors Scholarship was established by the First Presbyterian Church of Flint, Michigan, in affection for their pastor, David E. Molyneaux, an alumnus and former Board member of the Seminary.

The First Presbyterian Church of Neenah Honors Scholarship was established by the First Presbyterian Church of Neenah, Wisconsin, from the Bergstrom Fund, of which it is the trustee.

The Andrew Reed Scholarship is given to the student who, upon entering Seminary, shall achieve the highest grade in a competitive examination in the English Bible. The successful competitor is to have the scholarship throughout the entire course of three years.

Presidential Scholarships

Pittsburgh Theological Seminary will offer a limited number of Presidential Scholarships to Master of Divinity and Master of Arts candidates who have attained high academic achievements in previous degree studies.

Presidential Scholarships shall be granted only to students enrolled for twelve (12) or more credits per term who make application to the Seminary for Term One on or before April 15 of any year.

Awards, Fellowships, and Prizes

The Jennie Rigg Barbour

Memorial Prize is assigned to that member of the graduating class who has taken the full course of instruction in this institution and who has achieved the second highest academic rank of the class if, in the judgment of the faculty, he or she is worthy in all other respects.

The Watson Samuel Boyce

Music Prize is to be awarded annually to that member of the senior class who makes the most outstanding contribution to the life of the Seminary in the area of Church Music.

The Brooks Foundation

Commencement Prize is awarded to the graduating senior, whether Master of Divinity or Master of Arts, who has taken his or her full course of study at Pittsburgh Theological Seminary and who has the highest standing in the general area of Pastoral Care.

The Paul T. Gerrard Prize in Homiletics and Pastoral Care is to be awarded to the graduating senior M.Div. student judged best by the faculty in homiletics and pastoral care and who shows promise for a future in pastoral ministry. The recipient is encouraged to use this prize for his/her theological library.

The Thomas Jamison

Scholarship is given every year to the member of the senior class who has the highest average at the beginning of his or her final term of study. The acceptance of this scholarship requires that the recipient spend a full academic year in study in any graduate institution approved by the faculty.

The Michael Wilson Keith Memorial Homiletical Prize

is awarded to a member of the senior class who has spent three years in the Seminary and has taken the highest standing in the department of Homiletics

The Robert A. Lee Church

History Prize is to be awarded yearly to the students taking first and second rank respectively in the department of Church History.

The Sylvester S. Marvin

Memorial Fellowship may be assigned upon graduation to that member of the senior class who is recommended by the faculty as having achieved the highest standard in all departments of the Seminary curriculum. The faculty reserves the right to impose special tests and examinations in making this award. The recipient must pledge himself or herself to a year of postgraduate study at an institution approved by the faculty following his or her graduation.

The Walter P. and Anna L. McConkey Award in Homiletics

is given to a student who, at the end of the middler year has, in the judgment of the homiletics professors, demonstrated excellence in preaching.

The Edwin Dwight McKune Award

for an International Student is given to a student who has demonstrated meritorious performance in his or her Seminary work and who is returning to his or her native land to witness to Christ there.

The John W. Meister Award in the Pastoral Ministry

has been established by J. W. Gregg Meister, Interlink Video Productions, Inc. in memory of Rev. John W. Meister, who at his death in 1974 was Director of the Council of Theological Seminaries. The award is made each year to that member of the graduating class who manifests to the greatest degree those characteristics which are most essential to effective pastoral leadership.

Middlesex United Presbyterian Church (Presbyterian Church U.S.A.) Memorial Prize in Biblical Studies

is awarded to the graduating senior who, in the judgment of the faculty, is most deserving of this award. The prize was established in 1989 by action of the former Middlesex United Presbyterian Church (U.S.A.).

The Clara Edna Miller Prize in Pastoral Theology

is awarded to that student in the Master of Divinity program finishing the seventh term who achieves the highest academic standing in those courses in the curriculum particularly adapted to the practice of ministry, i.e., preaching, worship, education, pastoral care, administration and leadership development.

The Walter L. Moser Prize in Missions

is awarded to that member of the graduating class who is deemed most deserving among those entering a denominationally recognized or ecumenically sponsored mission field.

The James Purdy Scholarship is apportioned equally each year to up to six members of the junior class who are full time students and under care of a Presbytery and who, at the end of their junior year, have attained a high standard of excellence in their Seminary work.

The Richard J. Rapp Memorial Award in Doctor of Ministry Studies has been raised by the Covenant Community Presbyterian Church of Pittsburgh as a memorial for the Rev. Dr. Richard J. Rapp, previous Director of the Doctor of Ministry Program. Each year these funds are used to provide copies of one or more outstanding doctoral papers to all A.T.S. seminaries which have a Doctor of Ministry Program.

The Henry A. Riddle Fund for Graduate Study provides an annual award to a member of the graduating class designated by the faculty for assistance in postgraduate study, preferably in the field of New Testament.

The Fred McFeely Rogers Prize in Biblical Studies is granted to the student who, in the judgment of the professors of the Biblical area, is most worthy of this award at the end of the junior year.

The Alice Myers Sigler Memorial Prize in History and Theology is granted to the student who, in the judgment of the professors of the History and Theology areas, is most worthy of this award at the end of the middler year.

The Joseph Watson Greek Entrance Prize will be awarded to the student who achieves the highest grade in an examination in classical Greek as he or she enters the junior class of the Seminary.

The John Watson Prize in New Testament will be awarded to that member of the senior class who, having elected Greek Exegesis, shall submit the best grammatical and exegetical treatment of a portion of the Greek New Testament.

The William B. Watson Prize in Hebrew will be awarded to that member of the senior class who, having elected Hebrew, shall submit the best grammatical and exegetical treatment of a portion of the Hebrew Old Testament.

A d m i s s i o n s

A student applying for admission to any course of study offered by Pittsburgh Theological Seminary shall provide evidence of good character and of a Bachelor's degree from a regionally

accredited college or university or its academic equivalent, and normally shall be a member in full communion in some branch of the Christian Church.

Master of Divinity and Master of Arts

Applicants to the first degree programs are required to have completed the Bachelor's degree from a regionally accredited college or university at the time of enrollment. This undergraduate work should include a substantial foundation in the liberal arts. Applicants may apply any time after the junior year in college is completed. Applications for September entrance should be made prior to June 30 to insure full consideration for admission; application for entrance in the Second or Third Term should be made at least six weeks before the beginning of the Term desired. All correspondence concerning admissions to the Seminary should be addressed to the Director of Admissions.

Applications are considered by the Admissions and Standings Committee upon submission of the following materials:

1. A formal application with the designated references.
2. An official transcript of all the applicant's college and university work, showing grades for at least three years of undergraduate work.
3. A statement (500-1000 words) describing the applicant's family, educational and religious background, placing particular emphasis upon reasons for entering the Seminary.
4. A personal interview with the Director of Admissions or another representative of the Seminary designated by the Director of Admissions.
5. A letter of reference from applicant's local church.
6. An application fee of \$25.00. This fee is not refundable.
7. A battery of psychological and/or mental capacity tests may be required of the applicant by the Director of Admissions and the Admissions and Standing Committee. Such testing is utilized only when it is believed the results will clarify ambiguities in the student's academic record or in the applicant's emotional fitness for ministry.

After admission is granted and within thirty days of such notification, a \$50.00 fee is required to assure the applicant a place in the Term for which the application was made.

This fee is applied to the student's tuition and is not returnable. A certification of the student's "intention to enroll" must accompany this fee.

Dual Professional Degree Programs

In each of the dual degree programs the candidate must apply and be admitted to both Pittsburgh Theological Seminary and the respective university. Normally, application is made to

the appropriate graduate school of the university during the First Term of the middle year of the Seminary Master of Divinity program.

Transfer Students

A student transferring from another accredited seminary is required to submit, in addition to the foregoing, a complete transcript of previous seminary work and a letter of dismissal from the Dean or President of

the Seminary. A transfer student must be in attendance at Pittsburgh Theological Seminary for a minimum of one full academic year in order to become a candidate for the M.Div. or the M.A. degree.

Special Students

Applicants desiring to study at Pittsburgh Theological Seminary for credit on a non-degree basis, other than International students, must possess a Bachelor's degree from a regionally accredited college or university at the time of enrollment. Applicants for Special Student status follow the same procedures and submit the same materials as those

applying for the Master of Divinity and Master of Arts programs. Special Students may enroll in as many as two courses per term, up to a total of six courses. Special Students complete all the assigned requirements for each course in which they enroll and receive academic credit.

Master of Sacred Theology

Applications for the Master of Sacred Theology degree program are submitted to the Director of Admissions. Applicants are required to have completed the Master of Divinity degree before

enrollment in this program. The application process requires the same materials as those applying for the Master of Divinity and Master of Arts programs.

Residency Requirement for Masters Degrees

A minimum of one full academic year of attendance at Pittsburgh Theological Seminary ordinarily is required for all masters programs.

Faculty Advisory System

All students are assigned advisers selected by the Director of Admissions. An adviser's signature is required for class registration. Contact with the adviser is the student's responsibility. In the assignment of advisers, the requests of students for specific professors will be given preferential consideration, but ordinarily no

professor will be assigned more than six students.

The Director of the Master of Arts Studies and the Director of the Master of Sacred Theology have the responsibility for counseling all Master of Arts and Master of Sacred Theology students in the selection of courses in order to insure a suitable variety of courses.

Doctor of Ministry

Applications for the Doctor of Ministry degree are submitted to the Director of the Doctor of Ministry Program. The successful completion of the M.Div. degree or its equivalent from an accredited seminary or

divinity school is required for admission to the program. Applicants are also required to have completed a minimum of three years in ministry following the receipt of an M.Div.

The Application Process

Applications to the Doctor of Ministry program must include:

1. Complete transcripts of all post-high school academic work.
2. Information regarding participation in non-degree continuing education or other post-Master of Divinity studies.
3. Assurance that the applicant will be engaged in some recognized ministerial position for the period of the program.
4. An endorsement from the applicant's Official Church Board approving expenditure of time called for by the program.
5. A listing of applicant's ministerial experience to date.
6. A statement (500-1000 words) outlining reasons for wishing to enter the Doctor of Ministry program.
7. A five-page (double-spaced) reflection paper on some aspect of ministry (preaching, administration, pastoral care, education, etc.) demonstrating the integration of theory and practice in the applicant's ministry.
8. Check or money order for \$25.00 (non-refundable).

Academic Regulations

Grading System

Grading in the Seminary is designed to provide an evaluation of the scholastic attainment of each student and a challenge for each student to work at his/her best.

1. The meaning of the grades given shall be as follows:

- A** 4.0 *Excellent* (90-100)
- B** 3.0 *Good* (80-89)
- C** 2.0 *Adequate* (70-79)
- D** 1.0 *Marginal* (60-69)
- F** 0.0 *Failure* (59 or below)
- P** *Pass* (Pass/Fail Course)

WFA *Withdrawal with Faculty Approval*

Upon the request of the student, the faculty can grant a WFA if special circumstances justify it. WFAs can be granted by the faculty only up until the due dates for grades to be delivered by the professors to the Registrar.

There is no category of Incomplete.

2. The Quality Point Average is determined by dividing the quality points by the number of credit hours taken (excluding credit hours for Pass grades).

3. Average for Graduation. For graduation with the M.Div., M.A. and S.T.M. degrees a C average (2.0) is required.

4. Dismissal. Two consecutive terms below 2.0 or three non-consecutive terms below 2.0 constitute reasons for dismissal by faculty action.

5. Official Drop Dates. Courses may be dropped or added during the first and second weeks of each term without penalty. Courses dropped during the third week through the fifth week carry a penalty of one-half of the tuition fee. Courses dropped after the official drop date require full payment and recording of a failing grade. All dropping of courses must be done officially through the Registrar's Office.

Types of Courses

1. Independent/Directed Study

In addition to required and elective courses, students may do advanced work in a particular subject as Independent Study or Directed Study. An Independent Study is negotiated by a student with a faculty member with the permission of the Dean. A Directed Study is designed in the same way as an Independent Study course, but it is distinguished by the requirement of much closer tutorial work on the part of the professor. A further distinction is that Directed Study courses may involve more than one student. Both of these studies will be graded Pass/Fail, with a statement from the faculty member concerning the nature of the study and an evaluation of the student's performance. Normally, students may not enroll for more than one Independent Study or Directed Study per term or six per degree program.

2. Audit

Pittsburgh Theological Seminary students may attend any course with the permission of the professor. Audit requires registration through the Registrar's Office. No record of audit is made on official transcripts.

3. Audit-Credit

Students registered in a course for audit-credit are required to participate fully in reading, discussion, seminar and position

papers, etc., but are not required to write a final paper or examination. Satisfactory completion of these requirements leads to an audit-credit notation for the course on the official transcript. No grade is given for the course and no credit is given toward graduation. Audit-credit charge is one-half the regular tuition.

4. PCHE

Sixteen hours of graduate level work may be taken at PCHE member schools and may be included in the 111 M.Div. hours. Twelve PCHE hours may be included in the 72 M.A. hours and the 36 S.T.M. hours. These credits must be approved by the Dean of the Faculty. Registration and payment will be handled according to PCHE procedures for cross-registration at the graduate level. PCHE courses will be recorded with the grades given by host institution (A or B). Grades lower than B will not receive academic credit at Pittsburgh Seminary (further details regarding PCHE can be found on page 33). For complete information regarding student responsibilities and pertinent regulations, consult the "Academic Regulations" for Master of Divinity, Master of Arts and Master of Sacred Theology, which can be found in the *Pittsburgh Theological Seminary Student Handbook*.

Graduate Degree Course Adjustments

Courses designed primarily to contribute to a professional degree should have an alternate or additional component designed by the instructor and graduate student which adapts the course as appropriate to the goals of the student's graduate program.

The members of the Pittsburgh Theological Seminary Faculty are committed to the scholarly, professional and personal preparation of men and women for Christian service in the Church. Many members of the Faculty are regular contributors to the Church's and world's scholarly knowledge through publications and participation in

learned societies in the Americas, Asia and Europe. In this way, the Faculty at Pittsburgh Theological Seminary contributes to the learning opportunity of students on campus and far away. The Faculty formulates the curriculum, directs the entire educational program and exercises general authority over the student body.

Faculty

Carnegie Samuel Calian, *Professor of Theology.* B.A., Occidental College; B.D., Princeton Theological Seminary; D.Theol., University of Basel

Gonzalo Castillo-Cardenas, *Associate Professor of Church and Society and Third World Studies.* B.D., Union Theological Seminary, (Cuba); S.T.M., Union Theological Seminary (NY); Ph.D., Columbia University

Stephen D. Crocco, *Associate Professor of Bibliography and Director of the Library.* B.A., M.L.S., University of Pittsburgh; M.Div., Pittsburgh Theological Seminary; Th.M., Harvard Divinity School; M.A., Ph.D., Princeton University

Robert M. Ezzell, *Assistant Professor of Homiletics.* B.D., Memphis State University; B.D., Lexington Theological Seminary; S.T.M., Yale Divinity School; M.A., Yale University

Donald E. Gowan, *Robert C. Holland Professor of Old Testament.* B.A., University of South Dakota; B.D., University of Dubuque Theological Seminary; Ph.D., University of Chicago

Byron H. Jackson, *Associate Professor of Christian Education and Director of Field Education.* B.A., Randolph- Macon College; M.Div., Union Theological Seminary (VA); Ed.D., Columbia University

Jared Judd Jackson, *Professor of Old Testament.* A.B., Harvard College; B.D., Episcopal Theological School; Th.D., Union Theological Seminary (NY)

George H. Kehm, *James Henry Snowden Professor of Systematic Theology.* B.S., Queens College (NY); B.D., Princeton Theological Seminary; S.T.M., Harvard Divinity School; Th.D., Harvard University

Robert L. Kelley, Jr., *G. Albert Shoemaker Professor of Bible and Archaeology*. A.B., University of Pittsburgh; M.Div., Pittsburgh Theological Seminary; Th.M., Princeton Theological Seminary; M.A., Ph.D., Princeton University

M. Harjie Likins, *Associate Professor in Church and Ministry*. A.B., Cornell College (IA); B.D., Union Theological Seminary (NY); Ph.D., Columbia University

Susan L. Nelson, *Associate Professor of Theology*. B.A., University of Rochester; M.Div., Pittsburgh Theological Seminary; Ph.D., Claremont Graduate School

Keith F. Nickle, *Professor of New Testament Studies*. B.A., University of Texas; B.D., Austin Presbyterian Theological Seminary; D.Theol., University of Basel

Richard J. Oman, *Howard C. Scharfe Professor of Homiletics*. B.A., University of Minnesota; B.D., Princeton Theological Seminary; Ph.D., New College, University of Edinburgh

Charles B. Partee, *P. C. Rossin Professor of Church History*. A.B., Maryville College; B.D., Austin Presbyterian Theological Seminary; M.A., University of Texas; Ph.D., Princeton Theological Seminary

Ronald E. Peters, *Associate Professor of Urban Ministry and Director of the Metro-Urban Ministry Institute*. B.A., Southern University; M.Div., Gordon-Conwell Theological Seminary; Ed.D., University of Massachusetts

Andrew Purves, *Associate Professor of Pastoral Theology and Spirituality*. M.A., B.D., University of Edinburgh; Th.M., Duke University Divinity School; Ph.D., University of Edinburgh

Martha Bowman Robbins, *Associate Professor of Pastoral Care and Psychology*. B.A., Maryville College (MO); M.A., St. Louis University; Th.D., Harvard Divinity School

Ronald H. Stone, *John Witherspoon Professor of Christian Ethics*. B.A., Morningside College; B.D., Union Theological Seminary (NY); Ph.D., Columbia University

John E. Wilson, Jr., *Associate Professor of Modern European and American Church History*. B.A., Emory University; B.D., Drew Theological School; Ph.D., Claremont Graduate School

Part-Time Faculty

Jason A. Barr, Jr., M.Div.;
Pastor, Macedonia Baptist
Church, Pittsburgh, PA;
Lecturer in Urban Studies

Everett I. Campbell, Ph.D.;
Pittsburgh, PA;
Lecturer in Pastoral Care

Janet Chandler, M.Div.;
Pastor, Aspinwall and Blawnox
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Pittsburgh, PA;
Lecturer in Practical Theology

Robert A. Chesnut, Ph.D.;
Pastor, East Liberty Presbyterian
Church, Pittsburgh, PA;
Lecturer in Urban Studies

Nancy T. Foltz, Ph.D.;
Ecclesiastical Leadership
Consultant, Pittsburgh, PA;
Lecturer in Educational
Ministries with Adults

Mary Ann Getty, Ph.D.;
Pittsburgh, PA; Lecturer in Greek

Penelope Gladwell, D.Min.;
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Jean H. Henderson, D.Min.;
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Beverly James, Ph.D.;
Pittsburgh, PA;
Lecturer in Practical
Theology and Communication

Deborah A. Kania, M.S.;
Assistant Clinical Director,
Speech and Hearing Clinic,
University of Pittsburgh,
Pittsburgh, PA;
Lecturer in Homiletics - Voice
and Speech Practicum

Von Ewing Keairns, Ph.D.;
Arsenal Family and Children's
Center, Pittsburgh, PA; Lecturer
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Nancy L. Lapp, M.A.;
Curator of Bible Lands Museum,
Pittsburgh Theological Seminary;
Lecturer in Archaeology
and Hebrew

Helsel R. Marsh, D.Min.;
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Church and Ministry

Betty H. Robinson, Ph.D.;
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Lecturer in Urban Studies

James L. Robinson, D.Min.;
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Harold E. Scott, Ph.D.;
Pittsburgh, PA;
Lecturer in Administration

John D. Sharick, D.Min.;
Executive Presbyter, Eastminster
Presbytery, Youngstown, OH;
Lecturer in Administration

Mark Staitman, Rabbi;
Rodef Shalom Temple,
Pittsburgh, PA;
Lecturer in Ecumenics

Laird Stuart, D.Min.;
Pastor, Westminster Presbyterian
Church, Pittsburgh, PA; Lecturer
in Parish Administration

George E. Tutwiler, B.A.;
Minister of Music, Eastminster
Presbyterian Church; Organist
and Choirmaster, Pittsburgh
Theological Seminary; Lecturer in
Church Music and United
Methodist Studies

James A. Walther, Sr., Th.D.;
Emeritus Professor of New
Testament Literature and
Exegesis; Lecturer in
Biblical Studies

Walter E. Wiest, Ph.D.; Emeritus
Professor of Philosophy of
Religion; Lecturer in Theology
and Ethics

International Guest Faculty

K. C. Abraham, Ph.D.;
Professor of Theology and
Ethics, United Theological
College, Bangalore, India;
Lecturer in Ethics

Kenneth E. Bailey, Th.D.;
Research Professor of Middle
Eastern New Testament Studies,
(TANTUR); Lecturer in New
Testament

C. K. Barrett, D.D.
Professor of Divinity, Durham
University, England; Lecturer in
New Testament

Alasdair I. C. Heron, D.Th.;
Professor of Reformed Theology,
University of Erlangen-Nornberg,
Germany; Lecturer in Theology

Aurel Jivi, Ph.D.;
Professor of Church History,
Romanian Orthodox Academy,
Sibiu, Romania; Lecturer in
Church History

Ulrich Luz, D.Th.;
Professor of New Testament,
University of Bern, Switzerland;
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Roderick A. F. MacKenzie, S.J.;
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Eric F. Osborn, Ph.D.; Professor
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University of Melbourne,
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Testament

Petr Pokorny, Th.D.;
Professor of New Testament, The
Protestant Theological Faculty of
Charles University, Prague
Czechoslovakia; Lecturer
in New Testament

Eduard Schweizer, D.Th.;
Professor Emeritus
University of Zurich, Switzerland;
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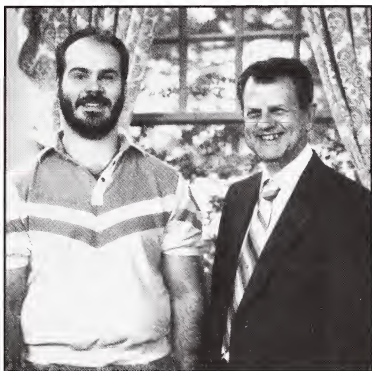
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This newly created award, named after one of the founders of the Seminary, recognizes the unique service and contribution of special friends of Pittsburgh Theological Seminary. Recipients of the award since its inception have been:	1986	Benjamin R. Fisher G. Albert Shoemaker
	1987	Henrietta T. Campbell (in memory of Robert D. Campbell)
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	1990	Hugh Thomson Kerr, Jr. '34 George D. Lockhart
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	1992	Dwight C. Hanna, M.D.
	1993	Nathan W. Pearson

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There are approximately twenty-nine hundred living alumni/ae of Pittsburgh Theological Seminary and its antecedent institutions. Since 1959, over three quarters of our graduates have entered the service of the church in parish-related ministries. Graduates of the Seminary also serve the church as college and university presidents, seminary and college faculty and as synod and presbytery executives and staff. Eleven living alumni/ae of the Seminary have held the highest elected office in the Presbyterian Church (U.S.A.), that of Moderator of the General Assembly during the 20th Century.

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Bruce W. Thielemann '59

1992

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1991

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1990

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1989

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1985

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1984

William Rusch '50/'75

1983

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1981

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1980

None given

1979

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1978

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Directions to Pittsburgh Theological Seminary

By Car

From the North, and East

Take Pennsylvania Turnpike (I-76) to Interchange #5 (Route 28). Follow Route 28 south to the Highland Park Bridge exit. This will be the first exit to the left as you are travelling south on Route 28. Proceed across the Highland Park Bridge.

****** Get in the right hand lane on the bridge and come off on the *Butler Street* exit. Turn left at the light onto *Hill Road* (it comes up very quickly). The road will wind up the hill past the Pittsburgh Zoo and make a sharp hairpin turn to the right near the top (you'll see a "Stop Except for Right Turn" sign). The next intersection is *Bunker Hill Street* where you will turn left. The street at the top of the hill is *Highland Avenue*; turn right. Proceed down Highland Avenue to the Seminary which is located on the left, one and one-half blocks past the first traffic signal.

From the Southwest

Take Interstate 279 to Pittsburgh; go through the Fort Pitt Tunnel and over the bridge, bearing to the right out Interstate 376 to the *Forbes Avenue* (Oakland) exit. Down Forbes Avenue to the tenth traffic signal (*Bellefield Avenue*). Turn left, then turn right at the next light onto *Fifth Avenue*.

The tenth traffic signal on Fifth is *Highland Avenue*. Turn left at Highland and continue through seven traffic signals to the Seminary, on the right. Enter the grounds at the drive beside the sign. The parking lot is behind the chapel.

From the West

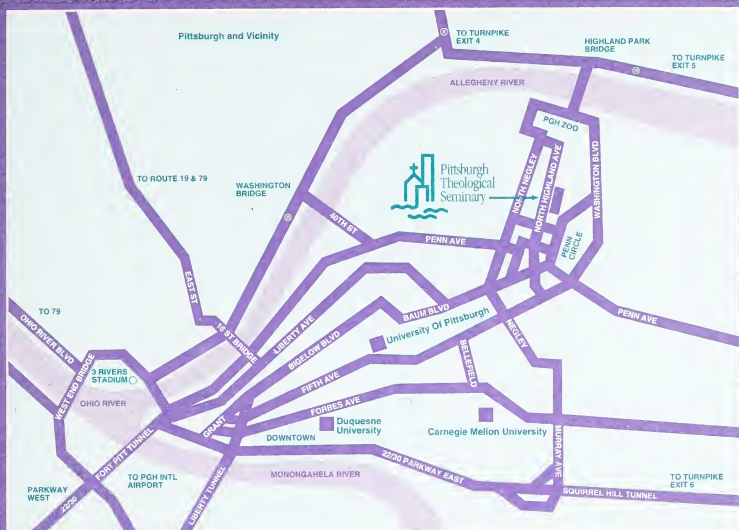
Take Pennsylvania Turnpike exit # 4 south (Butler Valley) which will put you on Route 8. Take Route 8 south to Route 28 east (the Allegheny Valley Expressway). Take the Highland Park Bridge exit (a right exit), going across the bridge. Follow the directions for "From the North and East" from the asterisks (******) on to the Seminary.

Please keep in mind that the Pennsylvania Turnpike is a toll road.

From the Airport

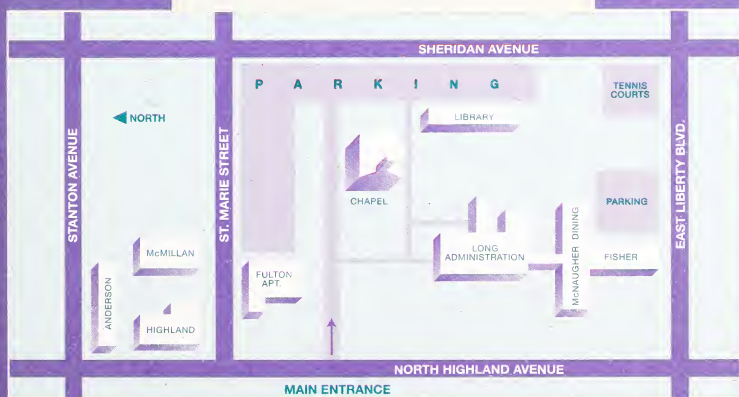
From the Pittsburgh International Airport take a bus, taxi or Airport Limousine to downtown and the William Penn Hotel. At William Penn ask directions to the 71B Highland Park bus, which stops in front of the Seminary.

• *If you should arrive on campus after things look pretty quiet, look for a Security Guard to help assist you in getting to your final destination. The phone number for the Security Guard is 889-2208.*



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